Steps to School Final

LETTERS With SUBSTANCE & PRECIS WRITING

FIRST STEP

A. C. Sen, M.A.

Written for English Second Paper (two-hour-paper-carrying 50 marks) according to the new Syllabus of studies for the School Final Examination of 1959 onwards—[Vide Notification No. Syl./34, dated Calcutta, the 18th August, 1953.]

STEPS TO
SCHOOL FINAL LETTERS
WITH
SUBSTANCE & PRÉCIS-WRITING

[For Classes VII & VIII]

BY

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PREFACE

The appearance of this little book in spite of a lot of its kind in the market calls for a word of explanation. The new syllabus of studies recently prescribed by the Board of Secondary Education, West Bengal, tends to be easier for the lower classes than it was before. This—just a little book for the beginners—aims at following that syllabus to help them to adapt themselves to the changed set-up of educational reforms. All the chapters here have been very carefully graded and progressively arranged with necessary hints so as to lead the beginners from the simple to the difficult. The introduction in each chapter is in Bengali for giving them a clear idea of Substance, Pre'cis-writing, Summary-writing, Expansion, etc., and thus helping, them to understand the delicate distinction among them. Copious models of letters have been set with an eye to the requirements of young learners in various departments of life.

Our learned brothers in charge of teaching are better judges to say how far this humble attempt has been a success.

All suggestions for the improvement of this little book will be thankfully received.

Dated, CALCUTTA,
The 16th January, 1956.

THE AUTHOR

BOARD OF SECONDARY EDUCATION

WEST BENGAL

Notification No Syl/34

CALCUTTA, THE 18TH AUGUST, 1953.

The following shall be the syllabuses of studies in the subjects mentioned below for the School Final Examination of 1959 onwards :

*   *   *   *

2. In the 2nd paper (two-hour paper) carrying 50 marks, candidates will be examined in (i) pre'cis-writing, (ii) letter-writing, and (iii) other forms of composition.

Composition—(a) Letter-writing, (b) Substance and Pre'cis-writing, (c) Summary-writing, (d) Paragraphs : Descriptive, Narrative, Reflective, (e) use of Phrases, (f) Idioms with reference to texts only, (g) use of Prepositions.

CONTENTS

PART I—Letter-writing

[For Class VII]

PART II—Substance-writing

[For Class VII]

[For Class VIII]

Substance and Pre'cis-writing

STEPS TO

SCHOOL FINAL LETTERS

WITH

SUBSTANCE & PRECIS-WRITING

Part I : LETTER-WRITING

(*Intended for Class VII*)

CHAPTER I

SOME HINTS ON LETTER-WRITING

I. What is a Letter ?

পিতামাতা, ভাইবোন প্রভৃতি আত্মীয়-স্বজন, বন্ধু-বান্ধব অথবা শিক্ষক মহাশয়গণের সহিত দেখা হইলে তোমরা তাঁহাদের সহিত কথা বল। কিন্তু তাঁহারা দূরে থাকিলে কথাবার্তা বলা চলে না। তখন তোমরা কি কর ? তাঁহাদিগকে তোমাদের যাহা বলার থাকে, তাহা কাগজে লিখিয়া ডাকে বা লোক দ্বারা তাঁহাদের নিকট পাঠাইয়া দাও। এইরূপ লিখিত কাগজের নামই **Letter** (**চিঠি** বা **পত্র**)। এদেশে কাগজের চলন হওয়ার পূর্বে লোকে পাতায় লেখাপড়া করিত। এই পাতা হইতেই **পত্র** বা **Letter**-এর উৎপত্তি হইয়াছে।

II. The Language of a Letter (চিঠির ভাষা) :

কথাবার্তার পরিবর্তে চিঠি লেখা হয়। সুতরাং চিঠির ভাষা খুব সরল হওয়া উচিত। আমরা কথাবার্তা বলিবার সময় যেরূপ সহজ ভাষা ব্যবহার করি, চিঠি-পত্রেও সেইরূপ ভাষা ব্যবহার করা কর্তব্য। পত্রখানি যাহাতে সহজ ও হৃদয়গ্রাহী হয়, সেইদিকে লক্ষ্য রাখা উচিত।

হাতের লেখা সুস্পষ্ট, সুন্দর এবং চিঠির ভাষা শুদ্ধ হওয়া একান্ত আবশ্যক।*

III. Classes of Letters (চিঠির শ্রেণী বিভাগ) :

ইংরাজী চিঠি নানাপ্রকারের হয়। তবে সাধারণতঃ তিন প্রকারের চিঠির প্রচলন বেশী দেখা যায় ; যথা—

(1) Private বা **Personal Letter** (ব্যক্তিগত চিঠিপত্র), (2) **Business Letter** (ব্যবসা বা কারবার সংক্রান্ত চিঠি বা বৈষয়িক চিঠি), (3) **Official Letter** (আফিস ও সরকারী কাজকর্ম সংক্রান্ত চিঠি)।

1. **Private** বা **Personal Letter**—পিতামাতা, ভাইবোন প্রভৃতি আত্মীয়-স্বজন, বন্ধু-বান্ধব এবং পরিচিত ব্যক্তিগণের মধ্যে পরস্পর সংবাদাদি প্রেরণ, আমন্ত্রণ-নিমন্ত্রণ, আলাপন প্রভৃতি যে পত্র দ্বারা করা হয়, তাহাকে Private বা Personal Letter বলে। এই প্রকার চিঠির ভাষা সহজ, সরল ও স্বাভাবিক হওয়া উচিত।

2. **Business Letter**—ব্যবসা-বাণিজ্য, বৈষয়িক ব্যাপার সংক্রান্ত চিঠিকে Business Letter বলা হয়। এই জাতীয় চিঠি সুস্পষ্ট, সংক্ষিপ্ত ও সম্পূর্ণ হওয়া উচিত। ইহাতে প্রয়োজনের

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*James Howell নামক জনৈক ইংরেজকবি প্রীতি ও সহানুভূতিপূর্ণ পত্রকে 'হৃদয় দুয়ারের চাবি' বলিয়া বর্ণনা করিয়াছেন :

"As keys do open chests,
So letters open breasts."

এইরূপ পত্র অন্তরের সহিত অন্তরের নিবিড় যোগসূত্র গঠন করে। এই কারণে পত্রলিখনকে 'the Gentlest Art' বা 'কোমলতম সুকুমার শিল্প' বলা হইয়া থাকে।

বেশী কোন বিষয়ের উল্লেখ করিতে নাই। এই জাতীয় চিঠিতে কবিত্বপূর্ণ বা পল্লবিত ভাষা (flowery language) ব্যবহার করা উচিত নয়।*

3. **Official Letter**—এই জাতীয় পত্রে সাধারণতঃ কোন সরকারী কর্মচারী কর্তৃক সরকারী ব্যাপার সম্বন্ধে কাহাকেও কোন আদেশ বা নির্দেশ দেওয়া হইয়া থাকে।

IV. Different Parts of a Private Letter (ব্যক্তিগত চিঠির বিভিন্ন অংশ) : চিঠি নানা প্রকারের হয় সত্য, কিন্তু অধিকাংশ চিঠিরই একটা ধরা-বাঁধা নিয়ম (form) বা কাঠামো আছে। এই নিয়ম অনুসারে সকল প্রকার চিঠিরই কয়েকটি সাধারণ অংশ বা part থাকে ; যথা—

(A) **Place or Writer's Address** (লেখকের ঠিকানা),

(B) **Date** (তারিখ),

(C) **Salutation or Courteous Greeting** (পাঠ, অভিবাদন বা ভদ্রোচিত সম্বর্ধনা),

(D) **The Body of the Letter** (মূল পত্রাংশ),

(E) **Subscription** (Conclusion or Courteous Leave-taking : (উপসংহার বা ভদ্রোচিত বিদায় গ্রহণ),

(F) **Signature or the Name of the Writer** (স্বাক্ষর বা পত্রলেখকের নাম)

(G) **Superscription** (যাহার নিকট চিঠি লেখা হয়, তাহার নাম, ধাম ও ঠিকানা)।

A. Place or Writer's Address :

Private ও অন্যান্য Letter-এ সাধারণতঃ ডানদিকের উপরের কোণে লেখকের ডাক ঠিকানা (Postal address) লিখিতে হয়।

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*Professor Meiklejohn বলেন, "Business men have no time for flowery language, nor leisure to disentangle (উদ্ধার করা) their correspondents' meanings from a maze (ঘোর-পাক) of words."

ঠিকানা বড় হইলে উহা এক line-এ না লিখিয়া ছোট ছোট অর্থপূর্ণ ভাবে এক line-এর পর আর এক line-এ লেখা যায়। প্রত্যেকটি অংশের পর Comma (,) দিতে হয় ; যথা—

6, Kavir Road, Calcutta—26.
13 Bhawani Dutta Lane,
Calcutta—7.

B. Date :

Place or Writer's Address-এর ঠিক নীচেই তারিখ (date) লেখা হয়। তারিখের পর Full Stop বা পূর্ণচ্ছেদ দিতে হয়। তারিখ নানারূপে লেখা যায় ; যথা—

The 5th May, 1955.
5th May, 1955.
5 May, 1955.
May 5, 1955.
May the 5th, 1955.
5. 5. 55.

Official Letter-এ যাহার নিকট চিঠি লেখা যায়, তাহার নাম-ধামের নীচে লেখকের স্থান ও তারিখ একসঙ্গে লিখিত হইয়া থাকে ; যথা—

To
The Secretary,
South Suburban School (main), Bhowanipur.
Dated, Dumdum, the 5th May, 1955.

Note :—(i) কেহ কেহ তারিখের সঙ্গে বারের নামও দিয়া থাকেন ; যথা—Monday, 5th May, 1955.

(ii) ঠিকানা ও তারিখ এক লাইনে লেখা যায় ; যথা—

Jadavpur, 5th May, 1955.

C. Salutation or Courteous Greeting :

Salutation শব্দের অর্থ পাঠ বা সম্ভাষণ। চিঠির কাগজের বাঁ দিকে ঠিকানা ও তারিখের কিছু নীচে পাঠ বা সম্ভাষণ লিখিতে হয়।

ইহার পর Comma বসে। আমরা পিতামাতা, ভাইবোন, আত্মীয়-স্বজন বা অপরিচিত ব্যক্তিকে বিভিন্নরূপে সম্ভাষণ করি। সুতরাং ইংরেজী পত্রে সম্ভাষণও বিভিন্ন ব্যক্তির নিকট বিভিন্নরূপ হয়। যথা—

(i) পিতা, মাতা ও অন্যান্য আত্মীয়ের নিকট :—

My dear Father, My dear Sister,
My dear Mother, My dear Uncle,

(ii) বন্ধু বা পরিচিত ব্যক্তির (friends and acquaintances) নিকট :—

My dear Ratan, My dear Sir,
My dear Manju, My dear Mr. Sen,

(iii) অল্প পরিচিত ব্যক্তির নিকট :—

Dear Sir, Dear Madam, (পত্রগ্রাহিকা মহিলা হইলে)

(iv) অপরিচিত উচ্চপদস্থ ব্যক্তির নিকট :—

Sir, Madam, (পত্রগাহিকা মহিলা হইলে)

(v) ব্যবসাদারের নিকট (To Business Firms) :—

Sirs, Dear Sirs, or Gentlemen,

D. The Body of the Letter :

The body of the letter বা চিঠির মূল অংশই প্রকৃত চিঠি। এই অংশে লেখক পত্রগ্রাহককে নিজের বক্তব্য বিষয় প্রকাশ করেন। সম্ভাষণের পর উহার নীচে একটু ডান দিকে সরাইয়া চিঠির বক্তব্য বিষয়ের প্রথম line-এর প্রথম অক্ষরটি লিখিতে হয়। পরের প্রত্যেক line একটু বাম দিকে সরাইয়া সম্ভাষণের সমান করিয়া লেখাই নিয়ম। যথা—

My dear Father,
I have got your letter. I am glad to know that you are all doing well etc.

Note : বিষয়বস্তুর উভয় পার্শ্বে যথোপযুক্ত margin রাখিয়া লেখা উচিত।

E. Subscription :

মূল চিঠির বিষয়বস্তুর লেখা শেষ করিয়া লেখককে চিঠির শেষ বা ভদ্রোচিত বিদায় গ্রহণ করিতে হয়। ইহারই নাম **Subscription** বা চিঠির উপসংহার। এই অংশটি চিঠির বিষয়-বস্তুর নীচে ডানদিকে লেখাই রীতি। লেখকের সহিত পত্রগ্রাহকের (Addressee) পরস্পর সম্বন্ধ, সম্পর্ক, প্রীতি, পরিচয় প্রভৃতির পার্থক্য অনুসারে Subscription-এর form নানা প্রকারের হয়। যথা :—

(i) পিতামাতা, আত্মীয়-স্বজন প্রভৃতির নিকট চিঠির Subscription :—

Your loving son,
Your affectionate (স্নেহশীলা) daughter,
Yours affectionately,
Your most affectionately,
Most affectionately yours,
Affectionately yours,
Yours very lovingly,

(ii) বন্ধুর নিকট :—

Yours sincerely,
Yours very sincerely,
Yours most sincerely,
Sincerely yours,
Your loving friend,
Yours ever,
Ever yours,
Yours,

(iii) অপরিচিত ব্যক্তির নিকট :—

Yours truly,
Truly yours,
Yours faithfully,
Faithfully yours,

(iv) হেড্‌মাষ্টার, শিক্ষক প্রভৃতি গুরুজন, উচ্চপদস্থ ব্যক্তি বা উপরস্থ কর্তৃপক্ষের নিকট :—

Yours respectfully,
Yours obediently,
Your most obediently,
Yours faithfully,

(v) দরখাস্ত (Application) বা সরকারী পত্র (Official Letter) লিখিতে :—

I have the honour to be,
Sir, (বা Madam),
Your most obedient pupil, (বা servant),

Note 1. বর্তমানে Official Letter-এ Yours faithfully ব্যবহার হইতেছে।

Note 2. অনেক সময় Subscription বা উপসংহারের ঠিক পূর্বের line-এ পাত্রভেদে নিম্নলিখিতভাবেও লিখিত হইয়া থাকে, যথা :—

With kind regards,	With love,
With kindest regards,	With best love,
With all kind wishes,	With best remembrance,

(F) Signature or the Name of the Writer :

চিঠির উপসংহারের (Subscription-এর) ঠিক নীচেই ডানদিকে Signature বা স্বাক্ষর লিখিতে হয়। লেখকের সহিত পত্র-প্রাপকের সম্পর্কের পার্থক্য অনুসারে Signature নানা প্রকারের হয় ; যথা—

(i) পিতামাতা, ভাইবোন এবং খুব পরিচিত ব্যক্তির নিকট শুধু নামটি লিখিতে হয়। যথা—Kanu, Runu, Sankar, ইত্যাদি।

(ii) অপরিচিত ব্যক্তির নিকট লেখকের সম্পূর্ণ নামটি স্পষ্ট করিয়া লিখিতে হয় ; যথা—

Sishir Kumar Gupta
Ramesh Chandra Biswas
Manjulika Roy

G. Superscription :

Post Card-এ Address-এর জায়গায় অথবা Envelope-এর পিঠে যাহার কাছে পত্র লেখা হয় (Addressee) তাহার ঠিকানা লিখনকে **Superscription** (পত্র-প্রাপকের শিরোনামা ও ঠিকানা) বলে। Post Card বা Envelope-এর মধ্যস্থল হইতে পত্র-প্রাপকের নাম ও উহার নীচে Post Office, Village, District প্রভৃতি পৃথক পৃথক line-এ স্পষ্ট করিয়া লিখিতে হয়। নামের পরবর্তী প্রত্যেক line একটু ডানদিকে বা ঠিক নীচে নীচে লেখাই যুক্তিসঙ্গত।

বাংলায় নামের পূর্বে 'শ্রী', 'বাবু', 'শ্রীযুক্ত', 'শ্রীমান্', 'জনাব', 'মৌলবী' প্রভৃতি লেখা হয় ; ইংরেজীতে সেইরূপ নামের পূর্বে একটি পদমর্যাদা-বোধক শব্দ ব্যবহার করিতে হয় ; যথা—

(i) পুরুষের নামের পূর্বে ঃ—

Sree Ramaprasad Sen Gupta
Babu Hem Chandra Biswas
Sreejukta Makhanlal Roy Choudhury
Sriman Asis Kumar Roy
Janab Azizul Haq
Moulvi Fazlul Haq

(ii) বিবাহিতা স্ত্রীলোকের নামের পূর্বে **Mrs.** (মিসেস্) [বা কোন কোন ক্ষেত্রে Srimati বা সংক্ষেপে Sm.], অবিবাহিতা স্ত্রীলোকের (অর্থাৎ কুমারীর) নামের পূর্বে **Miss** (মিস্) এবং বালকের নামের পূর্বে **Master** লিখিতে হয় ; যথা—

Mrs. Jyotsna Gupta (a married lady)
Srimati Sova Rani Biswas (a married lady)
Miss Bulbul Sen (an unmarried girl)
Master Jawhar Sen Gupta (an unmarried boy)

(iii) B. A., M.A., Ph.D. প্রভৃতি বিশ্ববিদ্যালয়ের ডিগ্রী, I.A.S., I.C.S., C.I.E. প্রভৃতি সরকারী সম্মানসূচক পদবী, M.L.C., M.L.A. প্রভৃতি নামের পরে বসে। নামের সঙ্গে Esq. দিলে তাহাও পরে বসে ; যথা—

Dipankar Das Gupta B.A.
Satyabrata Bhattacherjee M.A.
Murari Mohan Sen Esq., M.A., Ph.D.
Buddhadev Ghose M.L.C.
Subhas Mitra M.L.A.

(iv) 'ডক্টর' উপাধিযুক্ত (যথা, M.D., Ph. D., D. Sc.,

D.L. প্রভৃতি) ব্যক্তির নামের পূর্বে **Dr.** বা পরে উপাধি বসে, এক সঙ্গে দুইটি বসানো যায় না ; যথা :—

Correct	*Incorrect*
A. Ghosh Esq., M.D.	Dr. A. Ghosh M.D.
Dr. A. Ghosh.	Dr. A. Ghosh Esq., M.D.

(v) Professor-গণের নামের পূর্বে **Prof.** বসে ; যথা—

Prof. S. N. Roy M.A.

(vi) পাদ্রী সাহেবদের নামের পূর্বে **Rev.** বসে ; যথা—

Rev. Father Strong.

(vii) কেবলমাত্র পুরুষদের নামের পূর্বে Esq. (Esquire) বসে। কিন্তু Mr. এবং Esq. একই ব্যক্তির নামে প্রথমে বা পরে একই সময় লেখা চলে না। যথা—

Correct	*Incorrect*
Dilip Choudhuri Esq., I.C.S.	Mr. Dilip Choudhuri Esq., I.C.S.

(viii) গ্রামে চিঠি লিখিতে হইলে প্রাপকের (Addressee) নামের পরে পোস্ট অফিস, গ্রাম ও জেলার নাম লেখা উচিত। যথা—

P. O. Keora
Vill. Ranmati
Dt. Barisal.

(ix) শহরের চিঠিতে শহরের রাস্তার-নম্বর এবং শহরের নাম লিখিতে হয় ; যথা—

15 Amherst Street,
Calcutta—9.

(x) ছোট ছেলেমেয়েদের নিকট চিঠি লিখিতে হইলে তাহাদের (অর্থাৎ প্রাপকের) নামের নীচে C/o (care of) লিখিয়া অভিভাবকের নাম লিখিতে হয় ; যথা—

Master Samir Sen
C/o Sri Utpal Sen M.A.
4 College Road, Howrah.

(xi) কোন কোম্পানী বা ব্যবসায় প্রতিষ্ঠানের **ব্যক্তিবাচক নামের পূর্বে** Messrs শব্দ ব্যবহৃত হয় ; যথা—

Messrs. B. Sarkar and Co.
I5 College Square, Calcutta-I2.

কিন্তু, কোম্পানী বা প্রতিষ্ঠানের নাম **ব্যক্তিবাচক না হইলে** উহার পূর্বে Messrs শব্দের ব্যবহার হয় না ; যথা—

New Book Agency
I8/B Shaymacharan De Street,
Calcutta-I2.

The Form of a Personal Letter

A. Place or Writer's Address :
65 Janak Road, Calcutta-29.

B. Date :
The 6th July, 1955.

C. Salutation :
My dear Uncle,

D. The Body of the Letter :
.. ..
.. ..

E. Subscription :
Yours affectionately,

F. Signature :
Kanu

G. Superscription :
Sree Amulya Sen
8 College Street, Calcutta-12.

A MODEL LETTER (আদর্শ পত্র)

(a) *Writer's Address* Jhargram, Midnapur,

(b) *Date* The 25th December, 1954.

(c) *Salutation* My dear Mother,

(d) *The Body of the Letter*

Your loving letter is just to hand. I am glad to know that you are all well. The result of our Annual Examination is just out. You must be proud to learn that your little Khokan has stood first in his class. I shall get a good prize for this. Please tell father of my success. I am rather shy of writing it direct to him.

I am quite well. I hope, you are quite fit. With regards (শ্রদ্ধা) to you and dear father and love to Bulbul.

(e) *Subscription*

I am,
Your loving son,

(f) *Signature*

Khokan

(g) *Superscription*

Sreejukta Geeta Roy
C/o. Dr. S. N. Roy,
Surgeon Dentist,
13 Bhowani Dutt Lane,
Calcutta-7.

Stamp

Forms of Salutation and Subscription
(পত্রের পাঠ ও উপসংহার)

Letters	Salutation (পত্রের পাঠ)	Subscription (উপসংহার)
(i) *To relatives* (আত্মীয়স্বজনদিগকে)	My dear Father,	Your affectionate
	My dear Mother,	son,
	My dear Uncle,	Your affectionate nephew,
	My dear Brother,	Your loving brother,
(ii) *To friends* (বন্ধুবান্ধবদিগকে)	My dear Kanu,	Yours sincerely,
	My dear Gopa,	Sincerely yours,
	My dear Sen,	Yours ever,
(iii) *To strangers* (অপরিচিত ব্যক্তিদিগকে)	Dear Sir,	Yours faithfully,
	Dear Madam,	Yours truly,
(iv) *To respectable persons* (সম্ভ্রান্ত ব্যক্তিদিগকে)	Sir,	Yours obediently,
	Gentlemen,	Yours faithfully,
(v) *To business people* (ব্যবসায়ী ব্যক্তিদিগকে)	Dear sir,	Yours truly,
(vi) *To officials* (সরকারী পত্রাদিতে)	Sir,	I have the honour to be, Your most obedient servant, *or* Yours faithfully,

Common Errors in Letter-writing

চিঠি লিখিতে সাধারণতঃ নিম্নলিখিত ভুল হইয়া থাকে। ইহা ভাল করিয়া লক্ষ্য কর :—

Incorrect	*Correct*
My dear father.	My dear Father,
My dear brother,	My dear Brother,
My dear mukul.	My dear Mukul,
Your's faithfully.	Yours faithfully,
Dear gentlemen.	Gentlemen,
Mr. B.C. Sen Esq.	Mr. B.C. Sen, or B.C. Sen Esq.
15th August, 1954.	The 15th August, 1954
J. N. Roy M.Sc. Esq.	J. N. Roy Esq. M.Sc.
Mr. Ghosh & Co.	Messrs. Ghosh & Co.
Yours loving son,	Your loving son,
Yours affectionate son,	Your affectionate son,
Your truly,	Yours truly,
Rai Sahheb M.L. Roy Esq.	Rai Shaheb M. L. Roy,
My dear Mr. Mukherjee Esq.	My dear Mr. Mukherjee,
I have received yours.	I have received your letter.

CHAPTER II

LETTERS TO FRIENDS AND RELATIVES

(বন্ধু ও আত্মীয়-স্বজনের নিকট চিঠি)

SPECIMENS

No. 1. A letter from a boy to his friend about his school :

Basirhat H. E. School
P. O. Basirhat,
Dist. 24-Parganas.
The 15th December, 1955.

My dear Utpal,

Your pleasing (আনন্দদায়ক) letter is just to hand. You want to know about our school. Let me jot down a few lines about it.

Ours is a big school. Its name is Basirhat H. E. School. It stands on the bank of the Ganges. So its site (অবস্থান) is very beautiful. The school has five hundred boys on the roll. Our Head master is an M.A. B.T. He is very kind to us, though a bit grave (গম্ভীর প্রকৃতির). All the teachers are good. They also love us very much. There is a nice play-ground in front of our school-building. Our Games teacher teaches us different games. Every afternoon we play some game or other. How nice it is to play in the open air with our friends and equals !

No more to-day. More when I meet you next. I am well. Trust you are keeping fit. With love to you,

Yours affectionately,
Kanu.

STAMP

Master Utpal Sen
C/o Sri Amulya Sen, M.A. B.L.
12 Kabir Road, Calcutta—26.

No. 2. A letter from a boy to his father for money :

Krishnanagar Collegiate School Hostel.
The 15th August, 1955.

My dear Father,

I got your kind letter in time. Ranu was down with fever and cold. Thank God, she is much better now. You need not be anxious (চিন্তিত) for her.

I stand in need (প্রয়োজন আছে) of buying some new books. Our English teacher says that they will be of great help to me. These books will cost me about Rs. 15. Would you please send me money as early as possible ?

I am pretty well. Hope you are all right. With best regards for you and mother,

I am,
Your loving son,
Mantu.

Stamp

Sri Ramesh Chandra Biswas
16 M.C. Garden Road,
Dumdum Junction,
Calcutta—30.

No. 3. A letter from a boy to his uncle about his grand-mother's illness :

19 Sirdar Sankar Road,
Ballygunj, Calcutta-29.
The 20th June, 1954.

My dear Uncle,

Grandma is down with fever. The trouble began a couple of days ago. She is under the treatment of Dr. Majumder. He thinks that grandma is very very ill. We are all very anxious for her. We do not know what to do. Father is in Delhi. He is expected to come day after tomorrow. Please come here with auntie as soon as possible.

With best regards for you and auntie dear,

I am,
Your affectionate nephew,
Sankar.

	STAMP
Sri K. C. Gupta New Land, Batanagar. Dt. 24-Parganas.	

No. 4. A letter from a boy to his mother telling her about his studies :

Bankura Zilla School Hostel,
The 5th December, 1955.

My dear Mother,

I am in receipt of your kind letter. Our examination is near at hand (অতি নিকটবর্তী). I am now very busy with my studies. So I could not give you an early reply.

I am reading hard. You know I am very weak in Hindi. This subject seems to be very dry. I am, however, trying my best to make up my defects. I shall write to you soon how I fare in the examination. Pray to God for my success.

With best regards for you and father and love for sister Rina,

I am,
Yours affectionately,
Asis.

Sreejukta Minakshee Roy C/o Sri Jnanendranath Roy, B.Sc. 7, Jawaharlal Quarters, Meerut.	STAMP

No. 5. A letter to a friend inviting him to a picnic.

5 Central Road, Jadavpur,
The 9th June, 1955.

My dear Subrata,

We mean to have a picnic (বনভোজন) at Batanagar next Sunday morning. This place stands on the bank of the Ganges. We shall start from our school-boarding at dawn. We shall buy sweets and fruits from the local market. Bholanath, our servant, will carry utensils (বাসনপত্র). Khokan will take his camera and Mukul his flute. Kanu will be our cook. We shall have a journey by boat (নৌকাপথে ভ্রমণ) across the Ganges. How pleasant (আনন্দদায়ক) our journey will be ! We shall reach Batanagar at about 9 A.M. After our mid-day

meal we mean to take rest in a mango grove. Mukul will play on his flute and Kanu will cheer our hearts with his sweet songs. We shall thus have a lot of fun and a pleasant time.

You must come with Dilip and Ratan. Their presence will add to our pleasure. Remember we shall not take a 'no' from you. With best love and sincere wishes,

Yours ever,
Bimal.

Address:—

Master Subrata Sen
C/o. Sri Susil Kumar Sen
10/1A, Sardar Sankar Road,
Calcutta—26.

No. 6. A reply accepting the above invitation.

10/1/A, Sardar Sankar Road,
Calcutta—26.
June 11, 1955.

My dear Bimal,

Many thanks for your invitation to the picnic. It will be a delightful change from the smoke and dust of the town. I shall be very glad to join you at your house on Saturday evening.

Yours sincerely,
Subrata.

Address :—

Master Bimalendu Sen
C/o. Sri Utpal Sen, M.A.
5, Central Road,
Jadavpur.

No. 7. A letter from a girl to her friend on her birth-day.

Konnagar
November 8, 1955.

My dear Gopa,

Many thanks for your loving letter. I learn that next Monday is your birth-day. Twelve years ago you saw the light of the world (জন্মগ্রহণ করিয়াছিলে) on such a day. So it is a memorable day (স্মরণীয় দিন) for you. May God grant you a long and happy life. I know you are fond of books. I send an humble present to you. It is a book containing the life-story of Sister Nivedita. May you be great and kind as she.

I am pretty well. Hope this will find you in health and spirit.

Your loving friend,
Ranu.

Address :—

Miss Gopa Gupta
C/o. Sri S. K. Gupta
7/5, Newland, Batanagar.
Dt. 24-Parganas.

No. 8. Thanks-giving to a friend for a birth-day present.

7/5, Newland,
Batanagar.
12th November, 1955.

My dear Ranu,

Very many thanks for your letter of the 8th instant. Oh, what a beautiful present you have sent! It is after my heart (মনের মত).

It is the best present I have got on my birth-day. I shall keep it as a treasure with the sweet memory of a dear friend like you. I shall also try to be like Sister Nivedita.

We are pretty well. Hope you are in the best of health and spirit. With love for you and Rana dear,

Yours ever
Gopa.

Address :—

Miss Ranu Sen
C/o. Sri Sankar Sen, B.A.
P. O. Konnagar
Dt. Hooghly.

Exercise 1

Write a letter :

1. To your friend about your result in the last half-yearly examination.

2. To your mother from your school-boarding house enquiring about your younger brother's illness.

3. To your father requesting him to send you money for payment of your school fees.

4. To a friend describing your new school and how you are going on there.

5. To your uncle about your coming examination.

6. To your friend describing a day's outing in a village.

CHAPTER III

SCHOOL LETTERS (বিদ্যালয় সংক্রান্ত চিঠি)

No. 1. An application to the Headmaster praying for leave during illness.

To
The Headmaster,
South Suburban School (Main), Bhowanipur.

Sir,

I beg to state that I had an attack of fever day before yesterday. The doctor says that I shall not be quite fit before a week hence.

May I, therefore, pray that you would kindly grant me leave for a week from the 8th August ?

I remain,
Sir,
Your most obedient pupil,
Dilip Kumar Mukherjee,
Class VII, Section A.

Dated, Bhowanipur,
The 5th August, 1955

No. 2. An application to the Headmistress for leave of absence after illness.

To
The Headmistress,
Muralidhar Girls' School, Ballygunj.
Madam,

I beg to state that I could not attend school from the 5th to the 10th instant on account of (বশতঃ) fever.

I, therefore, humbly pray for leave of absence for those days only.

I remain,
Madam,
Your most obedient pupil,
Suchitra Sen
Class VII, Section B.

Dated, Ballygunj,
The 11th July, 1955.

No. 3. An application to the Headmaster, praying for leave to go home early.

To
The Headmaster,
Keshab Academy, Calcutta.
Sir,

I beg to state that I feel feverish and have a bad headache (মাথা ধরা). So I am unable to stay in the class any longer.

I, therefore, beg for a permit (ছাড়পত্র) to leave the school at 1-30 P.M.

I remain,
Sir,
Your most obedient pupil,
Debendra Nath Chatterjee
Class VII, Section A.

Dated, Calcutta,
The 10th May, 1955.

No. 4. An application to the Headmaster, for excuse (মার্জনা) of late attendance.

To
The Headmaster,
Gandhi Memorial High School.

Sir,

On my way to school I found a little boy knocked down by a rickshaw. I had to render him first aid (প্রাথমিক সাহায্য) and take him to his mother. So I was a bit late in attending my class.

May I, therefore, humbly pray for your kindly excusing my late attendance to-day ?

I remain,
Sir,
Your most obedient pupil,
Hemchandra Biswas
Class VII Section B.

Barasat,
The 8th November, 1955.

No. 5. An application to the Headmistress praying for remission of delay fine.

To
The Headmistress,
Gauhati Girls' School, Gauhati, Assam.

Madam,

I beg to state that my father was away from home for about a month. So I could not pay off my tuition fees for the current month (বর্তমান মাস) in due time.

I, therefore, ask the favour of your exempting me from paying the delay fines.

I remain,
Madam,
Your most obedient pupil,
Bela Rani Ghose
Class VII, Section B.

Dated, Gauhati,
The 5th May, 1955.

No. 6. An application to the Headmaster praying for a holiday.

To
The Headmaster,
Burdwan Municipal High School,
Burdwan.

Sir,

We, the students of your school, most respectfully beg to inform you that our school gave a good account of itself at the final of 'the Charu Cup Competition' and annexed the winners-up cup.

We, therefore, pray most humbly that you will kindly grant us a holiday to-morrow in celebration of the victory (বিজয় উৎসবের জন্য).

We remain,
Sir,
Your most obediently,
The students of Burdwan
Municipal High School.

Dated, Burdwan,
The 8th July, 1955.

No. 7. An application to the Headmaster, praying for admission as a student.

To
The Headmaster,
Nawadwip Bakultola High School,
Nawadwip.

Sir,

I beg to request you to be so kind as to admit me as a student of class VII of your school. I enclose herewith my transfer certificate and admission fees as required.

Dated, Nawadwip,
January 5th, 1955.

Yours obediently,
Bimalendu Chatterjee

No. 8. An application to a visitor prying for a holiday.

To
The Headmaster,
Goalpara Municipal H. E. School.

Sir,

We, the students of your school, beg to approach you with this humble prayer that you would be pleased to grant us holiday for one day in honour of the auspicious (শুভ) visit to the school by the District Inspector of Schools to-day.

We remain,
Sir,

Dated, Goalpara,
The 24th July, 1955.

Your most obedient pupils
of Goalpara Municipal
High School.

No. 9. An application to the Headmistress praying for a free-studentship.

To
The Headmistress,
Beltala Girls' School, Bhowanipur.

Madam,

I beg to state that I have been reading in your school for the past three years. I have been regularly (নিয়মিতভাবে) paying my school-fees with great difficulty. I come of a poor family. My father is the only earning member of our family. He has recently lost his job (চাকুরী) owing to ill-health. So he is now quite unable to bear my educational expenses (শিক্ষার ব্যয়).

I beg leave to add that I stood third in my class in the last Annual Examination.

Under the above circumstances (অবস্থাধীনে), I humbly pray and hope, you will be pleased to grant me a full free-studentship and thus enable me to go on with my studies in your school.

I remain,
Madam,
Your most obedient pupil,
Manjulika Das Gupta
Class VII, Section D.

Dated, Bhowanipur,
The 8th January, 1955.

No. 10. An application to the Headmaster, asking for the transfer certificate.

To
The Headmaster,
Midnapur High School,
Midnapur.

Sir,

My father is under orders of transfer from this place to Calcutta. Our family is being removed there.

I beg leave to add that I have paid all dues for the month and there is no book or school article with me.

I, therefore, humbly pray that you will kindly issue a transfer certificate and oblige

I remain,
Sir,
Your most obedient pupil,
Devasis Gupta
Class VII.

Dated, Midnapur,
The 15th January, 1955.

No. 11. An application to the Headmaster for leave owing to a piece of private business.

To
The Headmaster,
Habra H. E. School, Habra.

Sir,

I beg to state that I shall have to attend an urgent piece of business at home at 1 P.M. to day.

May I, therefore, pray that you will be so kind as to grant me leave after the second period ?

I remain,
Sir,
Your most obedient pupil,
Pinaki Majumder
Class VII.

Kalyangarh Colony,
The 5th March, 1955.

No. 12. An application to the Headmaster praying for Morning School.

To
The Headmaster,
Kanailal Vidya Mandir, Chandannagar.

Sir,

We, the students of your school, earnestly pray that you will be so good as to hold classes in the morning as it is very hot now-a-days in the noon. The heat is intolerable (অসহ্য) and we can not stand it. There is more-over about three weeks to summer vacation and the heat is growing more and more intense.

May we, therefore, pray and hope that you would kindly give us relief by granting our prayer ?

We remain,
Sir,
Your most obedient pupils etc.

Chandannagar,
April 15, 1955.

Exercise 2

Write applications to the Headmaster or Headmistress :

1. Praying for leave of absence owing to your mother's illness.

2. Praying for a short leave (অল্প সময়ের জন্য ছুটি) from school on account of severe headache.

3. Praying for remission of fines for late payment.

4. Praying for a holiday because of the visit of a distinguished educationist (বিখ্যাত শিক্ষাবিদ্).

5. Asking for leave to attend station to receive a friend or a relative.

6. Praying for a half-free-studentship because of your guardian's poverty.

7. Praying for excuse of late attendance.

8. Praying for early dismissal of classes owing to the death of a distinguished man.

9. Praying for some help from the School Poor Fund to buy books.

CHAPTER IV

LETTERS ABOUT SPORTS

1. An application to the Games-teacher for a friendly game.

To
The Games-teacher,
Tezpur H. E. School.
Sir,

We, the students of class VII of your school, beg to state that we wish to play a friendly foot-ball match to-day with the boys of class VIII. We pray that you would kindly allow us to play the game.

We remain,
Sir,
Your most obedient pupils,
The students of class VII.

Tezpur,
The 5th July, 1955.

No. 2. An invitation to play a foot-ball match.

To
The Games Secretary,
K.B.R. Union School Foot-ball Club.
Dear Sir,

On behalf of the Basanda Foot-ball Club, I beg to invite you to a friendly game (প্রীতিপূর্ণ খেলা) on our school ground on Saturday, the 25th instant at 5 P.M. Mr. B.C. Sen will please take charge of the whistle.

Awaiting (আশা করিতেছি) a favourable reply.

I am,
Yours faithfully,
Hiralal Das Gupta
Games Secretary, Basanda
School Foot-ball Club.

Dated, Basanda
The 15th July, 1955.

No. 3. Reply accepting the above invitation.

To
The Games Secretary,
Basanda School Foot-ball Club.

Dear Sir,

Thanks for inviting my club to a friendly game with you. On behalf of my club, I am glad to accept your friendly challenge (প্রীতিপূর্ণ প্রতিযোগিতা). We shall reach your ground on Saturday, the 25th instant at 4-30 P.M.

Thanking you,

I am,
Yours faithfully,
Suresh Ranjan Sen
Games Secretary, K.R.B.
Union Schcol Football Club.

Dated, Keora
The 20th July, 1955.

No. 4. Reply declining (প্রত্যাখ্যান করিয়া) the invitation.

To
The Games Secretary,
Basanda School Foot-ball Club.

Dear Sir,

In reply to your letter dated the 20th instant, I regret to say that my club is unable to play with yours on the 25th instant as there will be a debating competition (বিতর্ক প্রতিযোগিতা) in our school on that day.

Yours faithfully,
Suresh Ranjan Sen,
Games Secretary,
K.B.R. Union School
Foot-ball Club.

Dated, Keora,
The 20th July, 1955.

No. 5. A letter to the Secretary of a Park seeking permission to use it for a foot-ball game.

To
The Secretary,
Deshpriya Park, Calcutta.

Sir,

We, the students of South Suburban School (Main), wish to play a friendly foot-ball match with the students of the Mitra Institution on the 25th July, 1955, at 4 P.M.

We shall be grateful if you kindly allow us to use your park for the game on that day from 4-45 P.M.

Yours faithfully,
The Students of South-Suburban School (Main)
Bhowanipur.

Dated, Bhawanipur,
The 10th July, 1955.

Exercise 3

1. Write a letter to the captain of a School Team inviting his team to a friendly cricket match.

2. Write a letter to the games-teacher of your school seeking permission for a friendly game with the students of class IX.

3. Write a letter to the Captain of a School team :
   (a) Accepting his invitation to a 'return' friendly game.
   (b) Deferring the date of the return game.

CHAPTER V

LETTERS ON MISCELLANEOUS TOPICS

A

A LETTER OF INVITATION

(নিমন্ত্রণ চিঠি)

No. 1. A letter of invitation to a friend for attending the birth-day ceremony.

Shillong,
C/o. Sri S.K. Chakravorty
May 10th, 1955.

My dear Mihir,

Grandmother asks me to invite you to dine with us day after to-morrow, the 16th instant. It is the birth-day of my sister Tultul. Almost all our friends are expected to join the celebration (উৎসব). We shall have a lot of fun in the evening. So be sure to come.

With best love,
Yours ever,
Ratan.

Address :—
Master Mihir Chakravorty
C/o. Sri S.K. Chakravorty
Shillong, Assam.

No. 2. A reply accepting the invitation.

Shillong, Assam.
May 12th, 1954.

My dear Ratan,

Thank you very much for your invitation. It is so kind of you. I accept the invitation with greatest pleasure.

Yours sincerely,
Mihir.

Address :

No. 3. A letter declining (অস্বীকার করিয়া) the invitation.

5 Raja Lane, Calcutta.
May 12th, 1954.

My dear Ratan,

Many thanks for your invitation. But I am very sorry to disappoint (হতাশ করা) you. Grandpa has got fever and I must be by his side. Mother is now in Delhi. So please excuse me. With blessings on Tultul on her birth-day.

Yours ever,
Address : Mihir.

B

A LETTER OF CONGRATULATION

(অভিনন্দন পত্র)

No. 4. A letter to a friend congratulating him on his success in the examination.

P. O. Karimganj, Dt. Cachar.
The 9th January, 1955.

My dear Mantu,

Just now I have heard from Mukul that you have been placed to the top of your class in the last Annual Examination. Accept my

congratulations (অভিনন্দন). How proud I am of you and what a joy it is for us ! May you have like success every year ! Drop a line to say when you are coming home.

I am keeping quite fit. With best love to you and expecting sweets for a greedy friend.

I am,
Ever yours,
Saradindu Barua.

Address :

C

LETTERS ABOUT LOANS (ঋণ-সংক্রান্ত চিঠি)

No. 5. A letter to a friend asking for the loan of a book.

5 Fern Road, Calcutta 29.
9. 5. 55.

My dear Bhanu,

I shall be much obliged if you would spare your copy of 'Gulliver's Travels' for a couple of days.

Address :

Yours sincerely,
Jawahar.

No. 6. A reply to the above.

10 Dover Lane, Calcutta.
9. 5. 55.

My dear Jawhar,

Herewith the book you have asked for. You may keep it with you for a week. I shall not require it for the present.

Yours sincerely,
Bhanu.

Address :

No. 7. A letter to a friend asking for a loan of money.

Beltala Girls' School Boarding.
10. 8. 55.

My dear Jyotsna,

Would you please send me a loan of Rs. 10/- to enable me to pay my school-fees to-day ? I am sure, I shall be in a position to pay you back within a week. Hoping to be excused for the trouble.

I am,
sincerely yours,
Gopa.

Address :

No. 8. A reply complying with the above request.

2 South Suburban School Row,
10. 8. 55.

My dear Gopa,

I send you per bearer a ten-rupee note as desired. I give it to you out of my own pocket. You need not be anxious for its early repayment.

Sincerely yours,
Jyotsna.

Address :

D

BUSINESS LETTERS

(ব্যবসায় ও বৈষয়িক কার্যসংক্রান্ত চিঠি)

তোমরা পূর্বেই শিখিয়াছ যে ব্যবসা-বাণিজ্য, বৈষয়িক ব্যাপার সংক্রান্ত চিঠিকে Business Letter বলা হয়।

The Form of Business Letters.

M	Address of the writer.
	Date.
A	Name and address of
R	person or firm addressed.
	Salutation
G	Body of the Letter
I	Subscription*
	Signature
N	Enclosures :

*সম্প্রতি ভারত সরকার একটি circular দ্বারা 'I have the honour to be, Sir, Your most obedient servant' প্রভৃতি কথাগুলির পরিবর্তে 'Yours faithfully' লিখিতে নির্দেশ দিয়াছেন।

No. 9. A letter to a firm of Book-sellers ordering for a few books.

To New Book Agency,
18/B, Shyamacharan De St.,
Calcutta.

Serampore Town
Academy, Serampore.
The 2nd January, 1956.

Dear Sirs,

I shall be much obliged (বিশেষ বাধিত হইব) if you kindly send me a copy of each of the following books per V.P.P. to the above address.

Name of books :

1. Nutan Jyamiti
   by—Prof. C.H. Roy.
2. Bharat-Āmār
   by—Bose and Banerjee.
3. Sanskrit Sopanam
   by—Dr. A. Shastri.

Yours faithfully,
Sisirkumar Gupta
Class VIII, Section B.

No. 10. A letter to a Book-selling firm for a catalogue of library books.

To New Book Agency,
18/B, Shyamacharan De St.,
Calcutta 12.

P. O. Contai,
Dt. Midnapore.
May 10th, 1955.

Dear Sirs,

May I request you to be so good as to send me per book-post a catalogue of library books at your earliest convenience (যতশীঘ্র আপনার সুবিধা হয়) ?

Yours faithfully,
Jawharlal Mukherjee,
C/o. Dr. A.K. Mukherjee.

No. 11. A letter about subscribing to a monthly.

C/o Sri H.C. Biswas M.A., B.L.
P. O. Baruipur
Dt. 24-Parganas.
The 15th August, 1955.

To
The Manager,
Deb-Shahitya Kutir,
22/B Jhamapukur Lane,
Calcutta.

Sir,

I intend to subscribe (গ্রাহক হওয়া) to your monthly '*Suktara*' for one year wtih effect from the month of Baisak, 1362 B.S.

I shall be thankful if you kindly send me the current issue per V.P.P.

Yours faithfully,
Ava Rani Biswas.

Address :

No. 12. A letter ordering for sporting goods.

To
Messrs. Mohantosh Brothers & Co.,
Calcutta 12.

6. 5. 55.

Dear Gentlemen,

I should be much obliged if you supply me the following goods per V.P.P. to my address.

List of goods :

1. Yellow Wood (Badminton Rackets)—6 pieces
2. 'Regulation' Shuttle Cocks—2 dozen
3. Badminton net (36 ft.) —7 pieces.

Yours faithfully,
Utpalendu Sen Gupta,
Silchar H.E. School,
P. O. Shilchar
Assam.

Exercise 4

1. Write a letter inviting a friend to tea.
2. Write to your friend accepting an invitation to tea.
3. Write a letter of invitation to your cousin to spend the summer vacation with you in your village.
4. Write a letter of invitation to a friend of yours to witness a foot-ball game or a magic show with you.
5. Write to a friend congratulating him on his success in a music competition (সঙ্গীত প্রতিযোগিতা).
6. Write a letter to a friend asking him to lend a book for a fort-night.
7. Write to your cousin asking him for a loan of Rs. 15/- for buying books.
8. Write to a firm of book-sellers to send you some books per V.P.P.
9. Write to the editor of a monthly magazine to enlist you as a subscriber.
10. Write to a dealer in sporting goods asking for a catalogue.
11. Write to the manager of a book-firm asking him to let you know the prices of certain books.
12. Place an order with a firm of stationery goods for the supply of one dozen pencil, six quires of paper, two instrument boxes and one 'Parker' fountain pen.

LETTER-WRITING

(For Class VIII)

CHAPTER I

PRIVATE LETTERS

No. 1. A letter to a friend describing a town.

C/o Dr. A. R. Mukherjee,
Dacca.
The 25th May, 1955.

My dear Rames,

I came here a couple of days ago to spend a week with my grandpa. You have never been to Dacca. So a few lines about the city will be interesting to you.

Dacca is a very old city. It is the second capital of Pakistan. Its another name is Jahangirnagar. It was founded (স্থাপিত হইয়াছিল) by emperor (সম্রাট) Jahangir. The city stands on the northern bank of the river Buriganga. So its site (অবস্থান) is very charming (মনোরম). Its climate is very good. A railway line from Narayanganj runs through the city. More than three lacs of people live here. The city is the educational centre (শিক্ষা কেন্দ্র) of East Pakistan. There are many schools both for boys and girls and five colleges. It is also the seat of a University (বিশ্ববিদ্যালয়) and a Board of Intermediate and Secondary Education. It is a city of great buildings, temples, mosques and churches. I like this place very much.

More when we meet.

With best love,
Yours ever,
Kanu.

Address :

No. 2. A letter from a girl to her friend describing her feeling at the approach of the Annual Examination.

Bali Girls' School,
Calcutta.
The 12th November, 1955.

My dear Baby,

Thank you ever so much for your kind and cherry letter. My Annual Examination is near at hand. Only a week more and I shall be in the examination hall. But I am quite unprepared even now. I do not know what to do. Would you tell me a royal road to success (সাফল্য) ?

You know I did nothing in the last vacation. I simply played and sang it out. Then I did not at all think of the examination. And now I am to pay the price. You know I am weak (কাঁচা) in English. Mathematics is Greek to me. I am at home (পারদর্শী) not even in Bengali. In Geography beyond India everything is a vast desert (বিশাল মরুভূমি). So I have given up all hopes. Your preparation is, I am sure, very good. But there is none to take pity on me.

Address :

With best love,
Yours ever,
Bulbul.

No. 3. A letter to a father asking his advice regarding going to a cinema.

Hailakandi H. E. School,
The 5th April, 1955.

My dear Father,

I am glad to receive your loving letter. Our First Terminal Examination is over. I have done well in all subjects. But I feel that I am weak in Mathematics. Please help me when I shall be with you in the coming vacation.

My friends often ask me to accompany (সাথে যাওয়া) them to a cinema. They say that the cinema-house is a place of amusement (আনন্দ). They also say that we should take a dose of amusement at times to refresh (সতেজ করা) our spirits. I do not know what is the right thing for me to do. I am rather in a fix (সঙ্কট). Would you kindly give me proper advice in the matter ?

With best regards to you and mother dear,

I am,
Your loving son,
Ratan.

Address :

No. 4. A letter to an aunt giving an account of a Prize-distribution ceremony.

'Roy Villa'.
15 Amherst Street, Calcutta.
The 20th May, 1955.

My dear Auntie,

Our Annual prize-distribution (বাৎসরিক পারিতোষিক বিতরণী) took place yesterday. You must be proud to learn that your litle 'Khuki' has received two prizes. The school hall was decorated

(সজ্জিত) with flags, flowers and pot plants. There were many visitors (পরিদর্শকগণ). A platform had been put up. The president's chair (সভাপতির আসন) was on it. In front of (সম্মুখে) the chair was placed a large table. The president arrived (উপস্থিত হইলেন) at five o'clock. Some chosen girls sang a song of welcome. Several (কতিপয়) girls recited poems. We staged (অভিনয় করা) Rabidranaths 'Dak-ghar'. It was a success. The headmistress made a speech describing the year's work. The president gave away the prizes. When he sat down, the head-mistress thanked him for his coming. She then called for three cheers. We gave them very heartily. Then the guests left the hall and so did we.

Your affectionate niece,
Manika.

Address :

No. 5. A letter describing school sports.

Sir Nripendranath Institution,
Russa, (Tollyganj).
The 26th March, 1955.

My dear Uncle,

Your letter reached me a couple of days ago. But I was very busy with our school sports. So excuse me for the delay in replying to you.

Our annual school sports came off yesterday. The function was very interesting. Many boys of neighbouring (নিকটবর্তী) schools came to see the sports. They were all very pleased. The sports began at 1 P.M. Our games teacher acted as the starter (আরম্ভ কারক). Some teachers

acted as judges (বিচারক). There were many events, such as high jump, long jump, pole jump hundred yards' race, sack race and three-legged race. All these events were no doubt interesting. But the most interesting was the tug-of-war between the teachers and the students. It lasted for about 15 minutes and ended in an even draw.

The sports wound up with the prize-giving. Our headmaster and the games-teacher made short speeches. So we spent a very jolly day.

You will be glad to learn that I got two prizes, one for pole jump, another for sack race.

With best regards to you and auntie dear,

I am,
Your affectionate nephew,
Address : Paltu

No. 6. A letter to a friend describing a journey by boat.

Diamond Harbour H.E. School.
The 26th August, 1955.

My dear Jawhar,

Thanks ever so much for your cheery letter. You are born and brought up (লালিত পালিত হওয়া) in Calcutta. So you have very little idea about rivers. So an account of a journey by boat (নৌকায় ভ্রমণ) will be interesting to you.

During the last summer vacation (গ্রীষ্মের ছুটী) I took a journey by boat with some friends of mine. We started from Diamond Harbour at noon in a large boat. It had four rowers (দাঁড়ি) and one helmsman (মাঝি). The

wind was slow. The river was without waves (ঢেউ). The boatmen rowed (দাঁড় বাহিল) for an hour and then they set sail. The boat moved swiftly on calm waters. In the afternoon we got upon the roof (ছাদ) of the cabin. Green fields of jute and paddy greeted (অভিনন্দিত করা) our eyes. The sun had set. It was a moon-lit (চন্দ্রালোকিত) night. Fisher-men were fishing in the river. There was water everywhere. The scenery was very charming. It is still fresh in my mind. At 8 P.M. the helmsman turned the boat towards Diamond Harbour. I missed your company every moment.

Hope this will find you in good spirits.

Yours ever,

Address : Subrata.

No. 7. A letter to a friend about your daily life.

Dhubri H. E. School.
The 20th March, 1955.

My dear Putu,

Your letter is just to hand. I am surprised that you want to know my daily routine of work. I am giving it below.

I get up from my bed at cock-crow (মোরগের ডাক). After washing my hands and feet, I take a walk by the river side. I return home and have my bath (স্নান) and breakfast (প্রাতঃকালীন ভোজন). At about sun-rise I sit down to read. I read for about two hours and have some fun with my younger brothers and sisters. Then I take a little rest. I have my meal and go to school at 10 A.M. While at school I like the tiffin hour the best. As soon as the bell rings, we all run to the play-

ground. We very often hop and skip and jump about. Sometimes I sit with my friends, talk and laugh. After school hours I come back home and take some refreshment. Then I go to the field to play foot-ball, cricket or ha-du-du. At dusk I return home and wash my limbs (অঙ্গ-প্রত্যঙ্গ). I read and work out sums for two hours. I take my meal at 9 P.M. and go to bed at 10. This is in a nutshell my daily routine. Please let me have yours.

With love and best
Address : wishes from your friend,
Shibatosh.

No. 8. A letter to a friend about your favourite hobby.

'Basanti Kutir'
Konnagar.
The 24th August, 55.

My dear Rabi,

You have asked me to let you know about my favourite hobby (প্রিয় খেয়াল). What is this for ? Do you think it will be interesting to you ? Perhaps not. Any how, I am writing a few lines about it.

My hobby is stamp-collecting (টিকিট সংগ্রহ). I find great pleasure in gathering (যোগাড় করা) the stamps of different countries (বিভিন্ন দেশের). My father's intimate friend (অন্তরঙ্গ বন্ধু) is the principal of a college. He receives letters from different foreign countries (বিদেশ). With his kind permission (অনুমতি) I have collected twenty stamps of twenty different countries. Each

stamp is different from the other. The stamps are a source of inspiration (প্রেরণার উৎস) to me. They urge me to know many things of foreign lands. This, in short, is my strange hobby. Please let me know yours.

With best wishes from,
Address : Yours loving friend,
Ajit.

No. 9. A letter of sympathy (সহানুভূতিপূর্ণ চিঠি) to a friend in his bereavement (আত্মীয় বিয়োগ).

Gupta Villa, Jhargram,
Dt. Midnapur.
The 8th December, 1955.

My dear Asoke,

I am greatly shocked (দুঃখিত) to learn of your dear mother's death. It is a bolt from the blue (অপ্রত্যাশিত দুর্ঘটনা). I cannot really believe that she is no more. The loving face of your mother is still fresh in my mind. In her I saw the image (প্রতিমূর্তি) of my own mother. I can feel how much she loved me and what I have lost in her death. It is nothing but a personal (ব্যক্তিগত) loss to me.

I have no work of consolation (সান্ত্বনার বাণী) to offer you. May God give you strength (শক্তি) to bear this great loss.

I am thinking of going to your place early next week. With love and deepest sympathy,

I am,
ever your friend,
Sudhir.

Address :

No. 10. A letter of invitation to a friend to spend the holidays with him in a village.

Nangi, P. O. Batanagar.
Dt. 24-Parganas.
The 25th May, 1955.

My dear Kamal,

Many thanks for your letter. I learn that your summer vacation is drawing nigh. How will you pass this long period? Why not come and live with us in our village? Mother talks of you so often. And little Gopa would be full of joy if you come. Father will be very glad to see you here. You had of course been to Shillong and to many other interesting places. But our village has nothing to offer you. There is no pomp and show and grandeur (জাঁকজমক). But there is peace and calm. The charming natural scenery (প্রাকৃতিক দৃশ্য) will greet (অভিনন্দিত করা) your eyes. The song of birds will soothe you to sleep. And many of our rustic funs (গ্রাম্য ঠাট্টাতামাসা) will give you pleasure. So come you must. I wait for an early reply.

Yours ever,
Bachhu.

Address :

No. 11. A letter to a cousin describing a journey by train.

'Roy Kutir'
Hospital Road, Barisal.
The 25th January, 1955.

My dear Mantu,

I am very glad to receive your letter. You like to know the description of my journey from Khulna to Calcutta. I give below just a short account of it.

A friend of mine invited me to pass a fort-night with him in Calcutta. I accepted the invitation with a heart full of joy. I was then at Khulna. One morning I set out for Calcutta by Barisal Express with a friend of mine. The train steamed out of the station. It sped on between green fields. Trees, houses and way-side bridges (পথিপার্শ্বের সেতুগুলি) seemed to fly away faster than fairies (পরী) or witches (ডাকিনিগণ). In the twinkling of an eye stations appeared and vanished (অন্তর্হিত হওয়া) again. Clouds of different hues were sailing across the blue sky. It was a charming scene. But quite a different scene greeted (অভিনন্দিত করিল) our eyes when the train reached Dumdum station. Buildings, mills and factories on both sides of the railway lines seemed to run behind. New stations, new places, strange faces and the thought of 'the city of palaces' gave us a thrill of pleasure. At last we reached Calcutta, the place of our destination (গন্তব্যস্থল).

Trust this finds you in health and spirit.

Yours affectionately,
Ranu.

Address :

No. 12. A letter to your mother describing a place of historic interest.

Jenkin's High School,
Cooch Behar.
5th January, 1955.

My dear Mother,

Your loving letter is just to hand. During the last Easter holidays I, with some of my friends, made an excursion to Murshidabad. A short account of this flying visit will, I am sure, interest you.

Murshidabad is a place of historic importance. Its story reads like a fairy tale. It is an old city with many historic buildings. They were built by the different *Nawabs* who ruled here in different periods of history. Many of the tombs of the *Nawabs* are in ruins. There is the '*Nawab's* palace called '*Hazarduari*'. The garden of *Katgola* is still charming. They are in a state of preservation (রক্ষণ) even to-day. But the far-famed '*Matijhil*' and '*Heerajhil*' have lost all their glory and splendour (জাঁকজমক). Each of them has a history of its own. On the other side of the river Bhagirathi lies the grave of *Siraj*, the last independent *Nawab* of Bengal. The sight of these ancient buildings reminds us of Murshidabad in her palmy days (গৌরবের দিন). They still excite our wonder and admiration.

More when we meet. With best regards to you and love to Bablu dear,

Your affectionate son,
Bhulu.

Address :

Exercise 5

1. Write to your friend describing a journey by a tram car.

2. Write to a friend how you celebrated 'Rabindra Jayanti' in your school.

3. Write to your uncle about your favourite game.

4. Write to your grand-father telling him about the charms of a village life.

5. Write to your father describing the annual sports of your school.

6. Write to your friend about your favourite book (প্রিয় গ্রন্থ) ।

7. Write to a village boy, describing the town you live in.

8. Write to your sister describing a place of interest.

9. Write to your mother giving an account of some of your intimate friends.

10. Write to your friend who has lost his father.

11. Write to your grand-father requesting him to describe his 'boyhood days.'

12. Write to your sister about the school-boarding.

13. Write to your friend who lives in a village describing the visit of Mr. Bulganin and Mr. Khrushchev in Calcutta.

CHAPTER II

OFFICIAL LETTERS

(আফিস ও সরকারী কাজ সম্পর্কিত চিঠি)

তোমরা পূর্বে শিখিয়াছ যে আফিস ও সরকারী কাজ সম্পর্কিত চিঠি পত্রকে Official Letter বলে। এই জাতীয় পত্রে সাধারণতঃ কোন সরকারী কর্মচারী কর্তৃক সরকারী ব্যাপার সম্বন্ধে কোনও আদেশ বা নির্দেশ দেওয়া হইয়া থাকে।

The Form of an Official Letter.

M	No.
A	From
R	Name, designation and address
G	(of the writer).
I	To
N	Name, designation and address
	(of the addressee)
Enclo-	
sours	Date.
1.	Salutation (Dear Sir,)
2.	Body of the letter
3.	Conclusion
4.	(Yours faithfully,)
etc.	Signature.......
	Designation......

Specimen of an Official Letter.

No. 35/A.

From

S. R. Sen, Esq.
President, K. B. R.
Union Board.

To

The Chairman, District Board, Bankura.

Dated, Keora, the 5th March, 1955.

Sir,

I have the honour to state that the villages under K. B. R. Union Board are in the grip (কবল) of cholera. The number of death per day has been increasing. The villagers are doing their best to fight the disease. But without your help there is very little prospect of bringing the situation under control.

Under the above circumstances, I beg to request you to send some of your officers to this area for the purpose of inoculating the villagers.

Yours faithfully,
Suresh Ranjan Sen,
President, K. B. R.
Union Board.

CHAPTER III

LETTERS ON MISCELLANEOUS TOPICS

No. 1. An application for a job.

To
The District Magistrate, Hooghly.

Dated, Burdwan, the 1st July, 1955.

Sir,

Being given to understand that the post of a clerk in your office has fallen vacant, most respectfully I beg to offer myself as a candidate for it.

As regards my qualifications and experiences (অভিজ্ঞতা), I beg to state that I passed the Matriculation Examination of the University of Calcutta in 1948 and have seven years' experience of office work in the local high school. I have a fair knowledge of Book-keeping and can use the type-writer with accuracy and speed.

I am physically strong and healthy fit to undertake hard works.

Should you select me, I shall do my best to give you every satisfaction by punctuality (সময়ানুবর্ত্তিতা), industry and honesty.

Yours faithfully,

Address : Sisir Kumar Gupta Sarma

No. 2. A Receipt Form.

Chittagong,
The 25th January, 1955.

Received from Babu Amulya Chandra Sen, the sum of Rupees Fifty (Rs. 50/-) only being the monthly rent of 5 Station Road, due for the month of December, 1955.

Ramendranath Ray.

No. 3. A letter to a Bank asking permission to open an account.

To
The Managing Agent,
United Bank of India,
Cornwallis Street Branch, Calcutta.

Sir,

I wish to open an account in your bank. So I send herewith cash in notes to the amount of Rs. 5000/- (Rupees Five thousand) only which please pass to my credit and send me a pass book and a cheque book.

Please let me also know if you allow interest on current accounts.

Dated, May 5.
Bejoygarh Colony,
Jadavpur.
Dt. 24-Parganas.

Yours faithfully,
Nirmal Kumar Banerjee

SAMPLES OF FORMAL INVITATION

No. 4. Invitation to a Prize-giving Ceremony.

THE HEADMASTER AND STAFF OF
VICTORIA HIGH SCHOOL, BARANAGORE
request the pleasure of......'s presence at the
ANNUAL DISTRIBUTION OF PRIZES
to be held at the School premises on Saturday, the 5th March, 1955 at 3-15 P.M.

Dr. M. L. Roy Choudhury of Calcutta University has kindly consented to preside and give away the prizes.

No. 5. Invitation to a Farewell Ceremony.

To meet Sri S. P. Banerjee, outgoing Headmaster of Khardah High School, the staff and the students of the school request the favour of Sri............'s presence at the school hall on Friday, the 10th August, 1955 at 5 P.M.

N. B. Please present this card at the gate.

Note. Formal invitation letter সাধারণতঃ Third Personএ লিখিত হয় এবং ছোট চিঠির কাগজ বা কার্ড (card) ছাপিয়া বিলি করা হয়। ইহাতে সচরাচর আহুত ব্যক্তির (guest) নাম যথাস্থানে হাতে লিখিয়া বা টাইপ করিয়া দেওয়া হইয়া থাকে। Third personএলেখা চিঠিতে প্রেরকের নাম স্বাক্ষর করিতে হয় না।

No. 6. Invitation to an 'At home'.

PROF. J. N. ROY M.Sc.
MR. & MRS. SEN
At Home
Wednesday, August 15*th*, 1955, 5 *P.M.*
Sreekutir
Bagha Jatin Colony. *R. S. V. P.*
10. 8. 54.

Note.—R. S. V. P. is a French phrase (*Reponde , si'l vous plait*) which means '*Reply if you please*'.

No. 7. Formal Acceptance.

Prof. J. N. Roy accepts with thanks the invitation of Mr. and Mrs. Sen for Wednesday, August, 15th, 1955.

No. 8. Formal Refusal.

Prof. J. N. Roy thanks Mr. and Mrs. Sen for their kind invitation to their 'At Home' on the 15th August, 1955 at 5 P.M. but regrets his inability to be present owing to a prior engagement.
The 12 *August*, 1955.

No. 9. Invitation to a wedding ceremony.

Dr. Sudhindranath Roy presents his compliments to Mr. and Mrs. Das Gupta and requests the pleasure of their company at the wedding ceremony of his youngest grand-daughter at his Calcutta residence, at 8 P.M., on Monday, the 5th February,
55, Kalighat Road, Kalighat, Calcutta.
1st. February, 1955.

CHAPTER IV

TELEGRAM-WRITING

1. What is a Telegram ?

টেলিগ্রাফের তারযোগে যে সংবাদ প্রেরিত হয়, তাহাকে **Telegram** বলে। বিশেষ জরুরী প্রয়োজনে অনতিবিলম্বে কোন সংবাদ প্রেরণের সময় আমরা চিঠির পরিবর্তে টেলিগ্রাম ব্যবহার করি।

টেলিগ্রাম দুই প্রকার: যথা **Express** (জরুরী) এবং **Ordinary** (সাধারণ)। দেশের মধ্যে যে কোনও স্থানে টেলিগ্রাম করিতে হইলে এই দুই প্রকার টেলিগ্রামের ব্যয় যথাক্রমে এইরূপ হয় :—

Class	First 8 words	Each additional word
Ordinary ..	12 annas.	1 anna
Express ..	Re. 1/8	2 annas

ভারতীয় যুক্তরাষ্ট্র হইতে পাকিস্তানের যে কোনও স্থানে টেলিগ্রাম করিতে হইলে নিম্নরূপ ব্যয় হয় ; যথা—

Class	First 8 words	Each additional word
Ordinary ..	Re. 1/6	2 annas
Express ..	Rs. 2/12	4 annas

II. The parts of a Telegram :

Telegramএর তিনটি অংশ থাকে ; যথা—**1. The address** (প্রাপকের নাম ও ঠিকানা) **2. The text** (সংবাদের কথা) এবং **3. The signature** (প্রেরকের নাম)।

III. How to write a Telegram :

1. Telegramএ লেখকের মনের ভাব সংক্ষেপে প্রকাশ করা হয় ; কারণ ৮টির বেশী word হইলে অতিরিক্ত মাশুল লাগে। ইহাতে sentence ঠিক হইল কিনা দেখিবার প্রয়োজন নাই

2. প্রথমে সম্পূর্ণ সংবাদটি একটি কাগজে লিখিতে হয়। পরে যে কথাগুলি না থাকিলে অর্থ বুঝিবার অসুবিধা হইবে না, তাহা বাদ দিয়া Telegram form লিখিতে হয়।

3. প্রত্যেক Post-office এবং Telegraph officeএ বিনা পয়সায় Telegram form পাওয়া যায়।

IV. Specimen Telegrams :

1. Your younger brother Runu is ill. His condition is serious. Your uncle's presence is needed. Wire to your uncle to start for home at once.

উপরের সংবাদগুলি টেলিগ্রামে নিম্নলিখিত ভাবে সংক্ষেপে করা হয় ; যথা—

Runu seriously ill start immediately
Kanu

নীচের Telegram form দেখ :—

To { Name....Prof. Jatin Roy
Address..Dacca University
Tele. office....Dacca }

Runu	Seriously	Ill
Start	Immediately	
		Kanu

From :

NOT TO BE TELEGRAPHED }
Signature....Kanu Sen
and
Address........
Hospital Road, Barisal.

2. To the Deputy Controller of Examinations for School Final Examination result :

Please wire School Final Examination Result Roll Ber No. 505. —Bimal.

3. Inviting a friend to a marriage ceremony :

Sister's marriage 15th come sharp —Susil

4. Asking for leave :

Severe fever cannot join —Amulya

5. Sending news of safe arrival :

Reached Mymensing safely —Sibatosh

Exercise 6

1. Turn the following into telegrams :—

(1) You require money for the payment of your examination fees. Ask your father to send money immediately.

(b) Your have left a leather-suitcase full of books at the Dacca station. Ask the Station Master to take charge of it.

(c) You have learnt that your friend has passed the School Final Examination in the First Division. Congratulate him on his success.

2. Send a telegram :—

(a) To a brother for his long silence.

(b) To a friend expressing your inability to accept an invitation.

(c) To a doctor reporting the condition of a patient.

(d) To a friend asking him to attend the station.

(e) To a sister enquiring about her present state of health.

Abbreviations

(Commonly used in Letter-writing)

Aug.=August.
Bros.=Brothers.
C/o.=(In) care of.
Co.=Company.
Dec.=December.
D.L.O.—Dead letter office.
Esq. (or *Esqr.*)=Esquire.
Feb.=February.
Govt.=Government.
G.P.O.=General Post Office.
Jan.=January.
Jul.=July.
Ld. (or *Ltd.*)=Limited.
M.O.=Money order
Mr.=Master or Mister
Mrs.=Mistress.
No.=Number.
Nos.=Numbers
Nov.=November.
Obdt.=Obedient.
Oct.=October.
P.M.G.=Post Master General.
P.O.=Post office.
P.S. (Post script)=Written after.
P.T.O.=Please turn over.
Re.=Regarding.
R.M.=Royal Mail.
Ry.=Railway.
Sept.=September.
Vil.=Village.
V.P.P.=Value payable Post or parcel.
Yrs.=Years.

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PART II

SUBSTANCE-WRITING

(*For Class VII*)

CHAPTER I

SOME HINTS ON SUBSTANCE-WRITING

I. What is a substance ?

'Substance' শব্দের অর্থ হইল 'সার-মর্ম'। কোনও প্রবন্ধ, কবিতা বা লিখিত বিষয়ের সারমর্মকেই উহার Substance বলা হয়। Substance লিখিলে উহা সাধারণতঃ মূল বিষয়ের অর্ধেক বা এক তৃতীয়াংশ হইয়া থাকে।

II. Different kinds of passages of substance-writing :

বিষয়বস্তুর (Subject-matter) প্রকৃতি অনুসারে Substanceএর passage কে তিনি প্রকারে ভাগ করা যাইতে পারে ; যথা—

(1) **Descriptive** বা বর্ণনামূলক,

(2) **Narrative** বা বিবরণমূলক,

(3) **Reflective** বা ভাবমূলক।

সাধারণতঃ, কোনও ব্যক্তি, প্রাণী, বস্তু বা স্থানের বর্ণনা—**বর্ণানামূলক** রচনার বিষয়বস্তু। কোনও ঘটনার পরিবেশ, অবস্থা, বাস্তব অভিজ্ঞতা প্রভৃতির বিবরণ **বিবরণমূলক** রচনার প্রধান বিষয়। আর **ভাবমূলক** রচনায় কোন ব্যক্তি, প্রাণী, বস্তু, স্থান বা

ঘটনার বিষয় অবলম্বন করিয়া চিন্তা ও ভাবধারা প্রাধান্য লাভ করিয়া থাকে।

III. How to write the substance of a passage :

Substance লিখিবার সময় নিম্নলিখিত বিষয়গুলির উপর লক্ষ্য রাখিবে :—

1. Passageটি (অর্থাৎ যাহা তোমাকে substance লিখিবার জন্য দেওয়া হইয়াছে) খুব সাবধানে ও সযত্নে বার বার পড়িয়া উহার অর্থ বুঝিবার চেষ্টা করিবে।

2. প্রদত্ত Passage হইতে অপ্রয়োজনীয় কথাগুলির বাদ দিয়া উহার **central idea** অর্থাৎ 'সারকথা' বা মর্মার্থ বুঝিতে চেষ্টা করিবে।

3. যতদূর সম্ভব প্রদত্ত passageএর শব্দ ও বাক্যাংশ ব্যবহার করিবে না। নিজের ভাষায় লিখিবে।

4. কোনও কথার পুনরাবৃত্তি (repetition) করিবে না।

5. সর্বদা পরোক্ষউক্তি (Indirect form of Narration) এবং Third person ব্যবহার করিবে।

6. ছোট ছোট sentenceএ Subject ও Finite Verbএর প্রতি বিশেষ লক্ষ্য রাখিয়া Substance লিখিবে। Substanceএর ভাষা যেন সরল (simple), স্পষ্ট (clear) এবং শুদ্ধ হয়।

7. Substanceএ মূল passageটির উপমা (simile) ব্যবহার করিবে না। ইহাতে Assertive Sentence ভিন্ন অন্য কোন প্রকার sentence ব্যবহার করা যায় না।

Note :—কোন কোন সময় Substance লিখিতে না বলিয়া নিম্নলিখিত ভাবেও লিখিতে নির্দেশ দেওয়া হইয়া থাকে ; যথা—

Give the Pre'cis, gist or purport of ; Rewrite in brief ; Summarise ; Give the main idea of ; Give the central idea of. etc.

IV. SOME MODEL EXERCISES WORKED OUT

PROSE PASSAGES

No. 1. *Original :* Once upon a time a *greedy* man had a goose. It was a *strange* goose, for everyday it laid an egg of gold. But the man, not *content with* this, grew greedier than ever, till at last he said to himself, "If I kill the goose, I shall be able to have all the golden eggs that are *inside* her at once." He, therefore, killed the goose. But, on looking inside the body, he found nothing at all. So *through greed and discontent*, he lost both his goose and her golden eggs *for ever*.

Hints : Greedy—লোভী ; *strange*—অদ্ভুত ; *content with*—সন্তুষ্ট থাকা ; *inside*—ভিতরে ; *through greed and discontent*—লোভ ও অসন্তোষের জন্য ; *for ever*—চিরদিনের জন্য।

Guiding points :

1. What did the greedy man possess ?
2. Why was the goose a strange one ?
3. What did the greedy man wish to do with the goose ?
4. Why did the greedy man do so ?
5. What was the result of his deed ?

Substance : Greed causes grief. A greedy man had a goose. It laid a golden egg every day. The man wished to have all the golden eggs all at once.

So he killed it, but found not a single egg in its stomach. Thus in his greed (লোভে) he lost his sure source of gain.

No. 2. *Original :* A hare *jeered* at a tortoise for the slowness of his pace. But he laughed and said that he would run against her and beat her any day she would name. "Come on" said the hare, "You shall soon see what my feet are made of". So it was agreed that they should start at once. The tortoise went off at his usual steady pace without a moment's stopping. The hare, treating the whole matter very lightly, said that she would first take a little *nap*, and then she would soon *over-take* the tortoise. Meanwhile, the tortoise *plodded* on, and the hare, *over-sleeping* herself, arrived at the goal only to see that the tortoise had got it before her.

Hints :—Jeered at—বিদ্রূপ করিয়াছিল ; *nap*—অল্পক্ষণের নিদ্রা ; *over-take*—পিছন হইতে গিয়া ধরা ; *plodded on*—ধীর গতিতে গিয়াছিল ; *over-sleeping*—বেশীক্ষণ ঘুমাইয়া ।

Guiding points :—

1. Why did the hare jeer at the tortoise ?
2. What did they agree to do ?
3. How did they run a race ?
4. What was the result of the race ?
5. How and why did the tortoise win ?

Substance : A hare mocked a tortoise for his slow movement. They agreed to run a race. The race began. The hare was sure of her success. She had a little nap. But the tortoise jogged on slowly but steadily. He did not stop even for a

moment. When the hare awoke, she found that the tortoise had already won the race.

Moral—'Slow and steady wins the race.'

No. 3. *Original* :—One *summer day* a fox was passing through a *vine-yard*. He saw some ripe grapes. They were *hanging* from a vine. He thought, "Oh, how nice are these ! They must be very sweet. I must have some of them". So he *took a jump* to get at the grapes, but failed. They hung too high for him. He jumped again and again. But each jump was still too short. At last the fox was sure that he could not get at the grapes by any means. He left the place saying, "These grapes are very *sour*. It is not worth-while trying to get them".

Hints :—*Summer day*—গ্রীষ্মকালের দিনে ; *vineyard*—দ্রাক্ষাকুঞ্জ ; *hanging*—ঝুলিতেছিল ; *to take a jump*—লম্ফ দেওয়া ; *sour*—টক।

Guiding points :—

1. What did the fox see ?
2. Where were the grapes hanging ?
3. What did the fox wish to do ?
4. What did the fox do to get at the grapes ?
5. What did the fox say when he failed ?

Substance : One hot day a fox saw some ripe grapes hanging from a vine. He wished to get them. He jumped again and again to reach them only to fail. At last the fox went away saying, "Those grapes are sour".

POETRY PASSAGES

No. 1. *Original :*

Work *while* you work,
Play while you play ;
That is the *way*
To be *happy and gay.*
All that you do
Do with your *might* ;
Things done *by halves*
Are never done right.

Hints :—While—যখন ; *way*—উপায় ; *happy and gay*—সুখী ও আনন্দিত ; *might*—শক্তি ; *by halves*—আধাআধি অর্থাৎ অসম্পূর্ণ ভাবে ।

Guiding points :

1. What is the way to be happy and gay ?
2. How should a man do his work ?
3. How are things done right ?

Substance : We should work and play in proper times. This is the way to be happy and cheerful. We should do our works in right earnest. Everything should be done completely (সম্পূর্ণভাবে).

No. 2. *Original :*

Little drops of water,
Little *grains of sand*
Make the *mighty ocean*,
And the *pleasant* land.
Little *deeds of kindness*,
Little *words of love*
Make our earth an *Eden*
Like the Heaven above.

Hints :—Grains of sand—বালুকণা ; *mighty ocean*—বিশাল সমুদ্র ; *pleasant*—মনোহর ; *deeds of kindness*—দয়ার কার্য্যাবলী ; *words of love*—ভালবাসাপূর্ণ কথা ; *Eden*—স্বর্গ ; নন্দন কানন।

Guiding points :—

1. What things make the pleasant land ?
2. What things make the mighty ocean ?
3. What things make our earth as sweet as Heaven ?

Substance : Little things are not to be neglected. They in a body build up a great thing. Little drops of water have made the vast ocean. Little particles of sand have made the beautiful land. Little deeds of love can make this earth as sweet as Heaven.

CHAPTER II

SUBSTANCE-WRITING

A

Simple prose passages for practice

No. 1. *Original :* A country-man was returning home one winter's day. He found a snake by the *hedge-side, half-dead* with cold. Taking *compassion* on the creature, he brought it home to his fireside to *revive* it. As soon as it was well again, it was about to *attack* the children of the cottage. Upon this the country-man took up a *stick* and laid the snake dead at his feet.

Hints : Hedge-side—বেড়ার পার্শ্ব ; *half-dead*—অর্ধমৃত ; *compassion*—দয়া ; *revive*—পুনরায় সতেজ করা ; *to attack*—আক্রমণ করা ; *stick*—লাঠি ।

Guiding points :

1. Why did the country-man bring the snake home ?
2. What did the country-man do to revive the snake ?
3. What did the snake do in return ?
4. How did the country-man kill the snake ?

No. 2. *Original :* A wood-man *was felling* a tree on the bank of a river, and *by chance* let slip his axe into the water. In great distress for his loss, he sat down by the side of *the stream* and *lamented* bitterly. But Mercury, whose river it was, *appeared* before him and heard from him the cause of his sorrow. He then *dived* to the bottom of the river, and bringing up a golden axe, asked the wood-man if that was his. Upon the man's *denying* it, Mercury dived a second time and

brought up one of silver. Again the man denied that it was his. So diving a third time, he produced the *identical axe* which the man had lost. "That is mine " said the wood-man ; and so pleased was Mercury with the man's *honesty* that he at once made him a present of the other two.

Hints :—Was felling—কাটিতেছিল ; *by chance*—হঠাৎ ; *stream*—নদী ; *lamented*—বিলাপ করিতে লাগিল ; *appeared* —উপস্থিত হইলেন ; *dived*—ডুব দিলেন ; *deny*—অস্বীকার করা ; *identical axe*—ঠিক সেই কুঠারখানা ; *honesty*—সাধুতা।

Guiding points :

1. What was the wood-man doing ?
2. Why did the wood-man lament ?
3. What did Mercury do ?
4. How was the wood-man's honesty rewarded ?

No. 3. *Original :* It was a very hot day. A crow about to die with *thirst*, flew with joy to a *pitcher* which he saw at a *distance*. But when he came up to it, he found the water so low that he was unable *to reach* it. Thereupon he tried to break the pitcher, then *to overturn* it. But his strength was not *sufficient* to do either. At last he *hit upon a plan*. He saw some pebbles lying near the pitcher. He dropped *a great many* of them, one by one, into the pitcher. Thus he raised the water *to the brim* and *quenched* his thirst.

Hints :—Thirst—তৃষ্ণা ; *pitcher*—কলসী ; *distance*—দূরে ; *to reach*—পৌছান ; *to overturn*—উল্টাইয়া ফেলা ; *sufficient*—যথেষ্ট ; *to hit upon a plan*—উপায় উদ্ভাবন করা ; *a great many*—অনেক্গুলি ; *to the brim*—কানায় কানায় ; *quenched*—নিবারণ করিল ।

Guiding points :

1. When did the crow find water ?
2. How did the crow try to drink water ?
3. How did the crow raise the water to the brim ?

No. 4. *Original :* Two women *were quarrelling* about a child and had no *witness.* Both of them went before the judge and asked for *justice.* The judge *summoned* the *executioner* and ordered, "Cut the child into two halves and give one part to each of the women." One of the women, when she heard this order, remained silent, but the other began to weep saying, "*For God's sake*, do not cut my child." The judge then gave the child to her and having *flogged* the other woman, sent her away.

Hints :—Were quarrelling—কলহ করিতেছিল ; *witness*—সাক্ষী ; *justice*—বিচার ; *summoned*—আহ্বান করিলেন ; *executioner*—ঘাতক ; *for God's sake*—ভগবানের দিব্য ; *flogged*—বেত্রাঘাত করিলেন।

No. 5. *Original :* A monkey once *entered* the house of a villager to see what he could *steal.* There he found a box with a hole in it. He put his hand in through the hole and found that the box contained grain. "Now", said he to himself, "I will have a grand *feast*" and *seized* a large handful. But when he wanted to withdraw his hand, he found that the hole was too small to allow the hand to come out through while it held so much corn. So he *pulled* and struggled, but without success. Still he was determined not to drop one grain of corn. So when the villager came up with his dog, the monkey could not *escape* and was caught without a *struggle.*

Hints :—Entered—প্রবেশ করিয়াছিল ; *steal*—চুরি করা ; *feast*—ভোজ ; *seized*—ধরিয়াছিল ; *pulled*—টানিয়াছিল ; *escape*— অব্যাহতি পাওয়া ; *struggle*—চেষ্টা করা ।

No. 6. *Original :* An old man was in the habit *of dyeing* his *beard* black, but as hair on his head was covered by his *turban*, he left it as it was. One day he fell asleep and his turban *rolled off*, leaving his white hair exposed. Some of his friends saw him and laughed, saying, "What is this? You have a fine young black beard, but old white hair on your head." But the man *cleverly* replied, "Ah my hair is twenty years older than my beard, you see. It is still young at forty, while my hair is old and *grey* at sixty."

Hints :—Dyeing—রঞ্জিত করা, কলপ করা ; *beard*—দাঁড়ি ; *turban*—পাগ্ড়ী ; *rolled*—গড়াইয়া পড়িয়াছিল ; *cleverly*—চতুরতার সহিত ; *grey*—সাদা ।

No. 7. When Horatio Nelson was but a child, he *strayed* from his grand-mother's house. The *dinner* hour passed. But Nelson was absent and could not be found. The *anxiety* of the family was great. They feared that he might have been carried off by the *Gipsies*. At last after a long *search*, he was *discovered* sitting alone *calmly* by the side of a river. "I *wonder* child," said the old lady, "that *hunger* and fear did not *drive* you home!" "Fear! grand-mamma," replied Nelson, "I never saw fear. What is it?"

Hints :—The story shows the fearlessness of boy Nelson. Strayed—ঘুরিয়া বেড়াইয়াছিল ; *dinner*—মধ্যাহ্ন ভোজন ; *anxiety*— চিন্তা ; *gipsies*—যাযাবর জাতীয় লোকেরা ;

search—অন্বেষণ; *discovered*—আবিষ্কৃত; *calmly*—শান্তভাবে; *wonder*—বিস্মিত হওয়া; *hunger*—ক্ষুধা; *drive*—তাড়না করা।

No. 8. *Original :* Muhammad was sleeping one day alone at the *foot* of a tree, at a distance from his *camp*. He was *awakened* by a noise, and found Durther, an enemy standing over him with a *drawn sword*. "Oh Muhammad," cried he, "Who is there now to save thee?" 'God', replied the Prophet calmly. The enemy was suddenly *awed*, and dropped his sword. Muhammad *seized* upon the sword and exclaimed "Who is there to save thee?" "Alas, no one" was the reply. "Then learn from me to be *merciful*." So saying he returned the sword.

Hints :—Foot—পাদদেশ; *camp*—শিবির; *awakened*—জাগরিত হওয়া; *a drawn sword*—উন্মুক্তকৃপাণ; *awed*—ভীত হইল; *seized*—ধরিলেন; *merciful*—দয়ালু।

No. 9. *Original :* A fox had fallen into a well. He *had been casting about* for a long time, how he would get out again. At length a goat came to the place. He asked the fox whether the water was good and if there was *plenty* of it. "Come down my friend", replied the fox, "the water is so good that I cannot but drink enough of it." At this the goat leaped in. The *cunning* fox, *taking advantage of* his friend's horns, *nimbly* leaped out. He then said to the goat, "If you had half as much *brains* as you have beard, you would have looked before you leaped."

Hints :—Had been casting about—মনের মধ্যে আন্দোলন করিতেছিল; *plenty*—প্রচুর; *cunning*—ধূর্ত;

taking advantage of—সুবিধা গ্রহণ করিয়া ; *nimbly*—ক্ষিপ্রতা সহকারে ; *brains*—বুদ্ধি ।

No. 10. *Original :* Once there was a king who had three daughters. He wanted *to test* the love for him. One day he called them to him and asked, "Do you really love me, my daughters ?" They answered, "Yes father, we love you very dearly". "What's your love like ?" asked the king again. The eldest princess replied, "I love you like sugar." The second said, "My love is like *honey.*" But the youngest princess said, "You are dear to me like salt". The king was pleased with the answers of the eldest two princesses. But the reply of the youngest princess made him angry. He sent her out of the *palace* and left her alone in the forest.

Hints :—To test—পরীক্ষা করিতে ; *honey*—মধু ; *palace* —রাজপ্রাসাদ ।

No. 11. *Original :* Once a *wealthy man* had a gold watch. One day one of his servants stole it. He asked all of them and gave them each a stick. He then said to them, "Just see, all these sticks are now *equally* long. To-morrow the thief's stick will grow an inch longer. Come to me this time to-morrow with your sticks, I shall then see which of you is the thief." The thief said to himself, "I shall cut an inch off the end of my stick to-morrow. Then my stick will be as long as those of the others". He *acted* as he thought. The next day the rich man called all of them again. He found this servant's stick an inch *shorter* and at once said, "This man is the thief."

Hints :—*Wealthy man*—ধনীব্যক্তি ; *equally*—সমানভাবে ; *acted*—কাজ করিয়াছিল ; *shorter*—খাটো ।

No. 12. *Original* : A rich old man died and left a will in which he said, "My friend is to give what he wishes to my son, and have the rest." So the friend kept five lakhs and gave the man's son five thousand rupees. The son in anger went before the judge and said, "My father was very old and did all that this man told him to do. The will should be *declared null and void.*" The wise judge said to the *greedy* man, "Do you wish for five lakhs ?" "Yes," replied the fellow. "Then, as the will says, that you are to give what you wish to the son, give him the five lakhs," said the judge.

Hints :—*In anger*—ক্রোধে ; *should be declared null and void*—বাতিল বলিয়া ঘোষণা করা হউক ; *greedy*—লোভী ।

No. 13. *Original* : A poor man who was once buying sweetmeats from a man who was a *cheat*, saw that he was giving him *short measure*. "You are not giving me full weight," said he. "No matter," replied the sweetmeat-seller, "You will have the less to *carry*." The man then paid for his sweets but kept back one pice. "Here," said the cheat, "You have given me too little money." "No matter," replied the man, "You will have the less *to count*."

Hints :—*Cheat*—প্রতারক ; *short measure*—কম ওজন ; *carry*—বহন করা ; *to count*—গণনা করা ।

No. 14. *Original* : There was once a man whose *physician* gave him a bottle of *medicine*

which was quite black. One day his servant made a mistake and poured out a dose of ink for his master *instead* of the medicine. After the poor man had drunk it, the servant found out what he had done, and rushing to his master said, "Sir, I have given you a dose of ink. What shall I do?" The man replied, "Well, I should think you had now better given me a sheet of blottig paper *to swallow*."

Hints : Physician—চিকিৎসক ; *medicine*—ঔষধ ; *in stead of*—পরিবর্তে ; *to swallow*—গিলিয়া ফেলিতে।

No. 15. *Original :* A farmer was on the point of death. He wished to show his sons *the way to success in farming*. So he called them to him and said, "My children, I am now *departing* from this life, but all I have to leave you, you will find in the *vine-yard*. The sons supposed that he referred to some *hidden treasure*. So after the death of the old man they set to work with their spades and ploughs and turned the soil over and over again. They found indeed no treasure ; but the vines *yielded* a finer *vintage* than they had ever yielded before. The young farmers were thus *repaid* for all their trouble. So truly is industry in itself a treasure.

Hints :—The way to success in ploughing—কৃষিকার্য্যে কৃতকার্যতার উপায় ; *am departing*—চলিয়া যাইতেছি ; *vine-yard*—দ্রাক্ষাক্ষেত্র ; *hidden treasure*—গুপ্তধন ; *yielded*—উৎপন্ন করিল ; *vintage*—আঙ্গুরের ফসল ; *repaid*—পরিশ্রমের জন্য পুরস্কৃত।

B

Simple poetry passages for practice

No. 1. *Original :*

I must not *tease* my mother,
For she is very kind,
And everything she tells me
I must *directly mind.*
For when I was a baby
And I could not speak or walk,
She laid me on her *bosom*
And taught me how *to talk.*

Hints :—Tease—বিরক্ত করা ; *directly*—সোজাসুজি ; *mind*—পালন করা ; *bosom*—বক্ষ, কোল ; *to talk*—কথা বলা।

Guiding points :

1. Why should you not tease your mother ?
2. What should you do when she tells you to do something ?
3. What did your mother do when you were a baby ?

No. 2. *Original :*

Do your best, *your very best,*
And do it everyday ;
Little boys and little girls,
That is *the wisest way.*
If you find your lesson hard,
You need not *yield to sorrow,*
For he who bravely works to-day,
His tasks grow *light* to-morrow.

Hints :—Your very best—যথাসাধ্য ; *the wisest way*—সর্বোৎকৃষ্ট পথ ; *yield to sorrow*—দুঃখিত হওয়া ; *light*—হাল্‌কা।

Guiding points :

1. What is the wisest way for little boys and girls ?
2. What should little boys and girls do to make their task light ?

No. 3. *Original :*

He that is *down* needs fear no *fall*
He that is low, no *pride*,
He that is *humble* ever shall
Have God to be his *guide*.
I am *content* with what I have
Little be it or much,
And Lord *contentment* still I *crave*,
Because thou savest much.

Hints :—Down—নত ; *fall*—পতন ; *pride*—অহঙ্কার ; *humble*—নম্র ; *guide*—পথচালক ; *content*—সন্তুষ্ট ; *contentment*—সন্তোষ ; *crave*—আকাঙ্ক্ষা করা ।

Guiding points :

1. Who has no fear of a fall and pride ?
2. Whom does God guide ?
3. What does the poet crave ?

No. 4. *Original :*

Every one that flatters thee
Is no friend in *misery*,
Words are easy like the wind ;
Faithful friends are *hard to find*.
He that is thy friend indeed,
He will help thee in thy need ;
If thou *sorrow*, he will weep,
If thou wake, he cannot sleep.

Hints :—Flatter—তোষামোদ করা ; *misery*—দুঃখ ; *faithful*—বিশ্বস্ত ; *hard to find*—পাওয়া শক্ত ; *sorrow*—দুঃখ করা।

Guiding points :

1. Who is a faithful friend ?
2. What does a faithful friend do ?

No. 5. *Original :*

I love little pussy
Her *coat* is so *warm*,
And if I don't hurt,
She'll do me no *harm*.
So I'll not *pull* her tail,
Nor *drive* her away,
But pussy and I
Will *quietly* play.
She will sit by my side,
And I'll give her some food,
And pussy will love me
Because I am so good.

Hints :—Coat—লোম ; *warm*—উষ্ণ ; *harm*—ক্ষতি ; *pull*—টানা ; *drive*—তাড়াইয়া দেওয়া ; *quietly*—শান্তভাবে।

No. 6. *Original :*

God will never *care* to look
On the rich before the poor,
He would not a *palace* love,
Better than a *cottage* door,
When He makes, He makes it well
Means it for all *mankind*.

Hints :—Care—যত্ন করা ; *palace*—প্রাসাদ ; *cottage*—কুটির ; *mankind*—মানবজাতি।

No. 7. *Original :*

He prayeth well, who loveth well,
Both man and bird and beast,
He prayeth best who loveth best
All things both great and small
For the dear God Who loveth us,
He made and loveth all.

Hints :—Prayeth well—ভাল প্রার্থনা বা পূজা করে। *beast*—পশু ; *loveth best*— সর্বাপেক্ষা বেশী ভালবাসে।

No. 8. *Original :*

If you find your *task* is hard,
Try, try, try again.
Time will bring you your *reward*,
Try, try, try again.
All that other *folks* can do,
Why with *patience* should not you ?
Only keep this rule in view,
Try, try, try again.

Hints :—Task—নির্দিষ্ট কাজ ; *reward*—পুরস্কার ; *folks*—লোকসকল ; *patience*—ধৈর্য ; *keep in view*—লক্ষ্য রাখা।

No. 9. *Original :*

In *works of labour or of skill*
I would be busy too,
For *mischief* is not wanting still
For idle hands to do.
In books, or work, or *healthful play*,
Let my first years be past,
That I may give for every day,
Some *good account* at last.

Hints :—Works of labour or of skill—পরিশ্রম বা নিপুণতার কার্য সমূহ ; *mischief*—ক্ষতি ; *for idle hands to do*—অলস ব্যক্তিদের করিবার জন্য ; *healthful play*—স্বাস্থ্যকর খেলা ; *good account*—ভাল হিসাব।

SUBSTANCE AND PRE´CIS-WRITING

(*For Class VIII*)

CHAPTER I

I. WHAT IS A PRE´CIS?

'Pre'cis' শব্দের উচ্চারণ 'Prey-se' বা 'প্রসি'। ইহা একটি ফরাসী শব্দ। ইহার অর্থ কোন বিষয়ের **সংক্ষিপ্তসার, চুম্বক** বা **সারমম**। কোনও কবিতা, প্রবন্ধ (essay), চিঠিপত্র প্রভৃতির অনাবশ্যকীয় অংশ বাদ দিয়া সার কথাটুকু অতি সংক্ষেপে লিখার নাম Pre'cis-writing. বড় বড় আফিসে বা সরকারী দপ্তরখানায় যে সকল চিঠিপত্র আসে উহার Pre'cis লিখিয়া রাখা হয়। প্রধান কর্মচারী বা Officer-in-charge অবসর সময়ে ঐ pre'cis পড়িয়া থাকেন। Pre'cis সাধারণতঃ মূল বিষয়ের তিন ভাগের এক ভাগ হইয়া থাকে।

II. DIFFERENT KINDS OF PRE'CIS

Pre'cis সাধারণতঃ দুই প্রকার হয় ; যথা, (১) Literary Pre'cis (সাহিত্য বিষয়ক সংক্ষিপ্তসার) এবং (২) Official or Commercial Pre'cis (আফিস বা ব্যবসাবিষয়ক সংক্ষিপ্তসার)।

III. SOME HINTS ON PRE´CIS-WRITING

1. প্রবন্ধ বা প্রবন্ধাংশটি ধীরে ধীরে মনোযোগের সহিত পড়। পড়িবার সময় শক্ত word ও phrase **গুলি** লক্ষ্য কর।

2. প্রয়োজনীয় অংশগুলি নিম্নরেখা ((under-line) **চিহ্নিত** কর। অপ্রয়োজনীয় কথা একেবারে বাদ দাও।

3. নিজের ভাষায়, অল্প কথায় প্রধান প্রধান বক্তব্যগুলি পৃথক পৃথক বাক্যে লিখ।

4. বাক্যগুলিতে যেন একটি পরিপূর্ণ ভাব প্রকাশিত হয়।

5. কোনও কথার পুনরাবৃত্তি করিও না।

6. উপমা, উদাহরণ, "কোটেশন" (quotation) বা উর্দ্ধতাংশ পরিত্যাগ করিবে। Pre'cisটি সম্পূর্ণ শুদ্ধ, সুস্পষ্ট এবং সংক্ষিপ্ত হওয়া আবশ্যক।

7. Pre'cisটির একটি শিরোনামা (heading) দেওয়ার চেষ্টা করিবে।

IV. DIFFERENCE BETWEEN SUBSTANCE AND PRE'CIS-WRITING

1. Pre'cis ও Substanceএর মধ্যে মূলগত পার্থক্য খুবই কম। সাধারণতঃ Substance অপেক্ষা Pre'cis আকারে ছোট হয়। সুতরাং **Pre'cis কে substance এর substance বলা যাইতে পারে।**

2. Pre'cisএর একটি শিরোনামা (heading) দিতে হয় ; কিন্তু Substance লেখার সময় কোনও শিরোনামার প্রয়োজন নাই।

V. Pre'cis এবং substance লেখার সময় নিম্নলিখিত phrase এবং clause এর পরিবর্তে একক শব্দের ব্যবহারগুলি মনে রাখিবে :—

In that place	.. ..	there
In what place	.. ..	where
In this way	.. ..	thus
At what time	.. ..	when
At the present time	.. ..	now
In a short time	.. ..	soon

At the same time	..	.. simultaneously
No longer in use	..	.. obsolete
Without any payment	..	.. gratis
Out of a ship	..	.. overboard
A co-worker in office	..	.. colleague
To draw a conclusion	..	.. to infer
To be of no avail	..	.. useless
Two score years and ten	..	.. fifty years
He stood like a rock	..	.. He stood firmly.

VI. MODEL EXERCISES WORKED-OUT FOR SUBSTANCE AND PRE'CIS-WRITING

(*Prose passages*)

1. *Original :* One day some little boys were playing by the side of a tank. They saw some frogs in the water, and *threw* stones at them. The stones hit some of the frogs and hurt them. At last one old frog jumped on to a large stone near *the edge of the water* and cried out, "Dear boys, why are you throwing stones at us?" "We are only playing," said one of the boys. "*Perhaps* it is play to you," said the old frog, "but it is pain and even death to us. Please stop your cruel *sports*."

Hints :—Threw—নিক্ষেপ করিয়াছিল ; *the edge of the water*—জলের কিনারা ; *perhaps*—সম্ভবতঃ ; *sport*—ক্রীড়া।

Guiding points :

1. What were the little boys doing ?
2. What was the result of their sport ?
3. How and what did the old frog protest ?

Substance : One day some little boys were playing by the side of a tank. They were throwing stones in the water. These stones hurt the frogs.

One of the frogs came out and asked the boys why they were doing so. One of the boys replied that they were only playing. At this the frog pointed out that what was play to them was pain and even death to the poor frogs.

Title : **The Boys and the Frogs.**

Pre'cis : Some little boys were playfully throwing stones in the water of a tank. These stones hurt the frogs. An old frog protested that what was sport to them was death to the poor creatures (প্রাণী).

2. *Original :* A *gentleman* stood in a shop the other day when a boy came in and *applied for a situation.* "Can you write a good hand ?" asked the *shop-keeper.* "Yes", was the answer. "Good at figures ?" "Yes." "That will do, I do not want you," said the shop-keeper. "But" said the gentleman when he was gone, "I know that boy to be an honest and *industrious* lad." "Why did you not give him a *chance* ?" "Because he has not learnt to say, 'Yes, sir,' 'No, sir'. If he answers me as he did when applying for a situation, how will he answer my *customer* after being here for a month ?"

Hints : Gentleman—ভদ্রলোক ; *applied for a situation*—চাকুরীর প্রার্থনা করিয়াছিল ; *shop-keeper*—দোকানদার ; *industrious*—পরিশ্রমী ; *chance*—সুযোগ ; *customer*—ক্রেতা ।

Guiding points :

1. What was a gentleman doing ?
2. Why did a boy go there ?

3. What was the answer of the boy to the gentleman ?
4. Why did not the shop-keeper appoint the boy ?
5. How did the shop-keeper explain its causes to the gentleman ?

Substance : A boy came to a shop as a candidate for a post. The shop-keeper asked him if he could write a good hand and calculate figures correctly. The boy answered in the affirmative. The shop-keeper said that he did not want him. A gentleman was present there. He was curious to know why the boy was not selected. The shop-keeper replied that the boy was wanting in manners and so was unfit to serve his customers.

Title : **Good manner is the best recommendation.**

Pre'cis : A boy came to a shop for a situation. He could write a good hand. He was good at figure work. Above all, he was honest and industrious. Yet he failed to secure the job ; for he was wanting in manners and politeness.

3. *Original :* A man in the East, where they do not *require* as much clothing as in colder climates, gave up all *wordly concerns* and retired to a wood. There he built a hut and lived in it. His only clothing was a piece of cloth which he put on round his waist. But *as ill luck would have it*, rats were *plentiful* in the wood ; so he had to keep a cat. The cat required milk to feed it, so a cow had to be kept. The cow required *tending*, so a cow-boy was *employed*. The boy required a house to live in, so a house was built for him. To look after the

house, a maid had to be engaged. *To provide company* for the maid, a few more houses had to be built and people were *invited* to live in them. In this manner a little *township* sprang up.

Hints : Require—প্রয়োজন হওয়া ; *worldly concerns*—পার্থিব বিষয়সমূহ ; *as ill luck would have it*—দুর্ভাগ্যবশতঃ ; *plentiful*—প্রচুর ; *tending*—চারণ ; *employed*—কার্য্যে নিযুক্ত করিয়াছিল ; *to provide company*—সাথী দান করিতে ; *invited*—নিমন্ত্রণ করিয়াছিল ; *town-ship*—নাগরিকতা।

Guiding points :

1. What did the man in the East do after retiring to a wood ?
2. Why did he keep a cat, a cow, a cow-boy, a maid and build a house there ?
3. What was the result of the man's act ?

Substance : A man in the East gave up worldly life and went to a forest. He had put on a piece of cloth round his waist. But to prevent the ravages of rats, he had to keep a cat. To feed the cat he kept a cow. The cow required a cow-boy. He again needed a house to live in. The house needed the employment of a house-maid, and the house-maid, some companions. In this way the lonely forest was turned into a town.

Title : **Necessity turns a lonely forest into a town.**

Pre'cis : A man in the East gave up worldly things and went to a forest to live a lonely life. But even there he had to keep a cat to prevent the ravages of rats. This simple thing led to the keeping of a cow, the employment of a cow-boy and a house-maid and the building up of a house for them. Thus a lonely forest became a town.

(Poetry passages)

4. *Original :*

Work, work my boy, be not afraid ;
Look labour boldly in the face,
Take up *hammer* or the *spade*,
And *blush* not for your humble place.
There's glory in the *shuttle* song,
There's *triumph* in the *anvil's* stroke.
There's merit in the brave and strong
Who *dig* the mine and fell the oak.

Hints : Hammer—হাতুরী ; *spade*—কোদাল ; *blush*—লজ্জিত হওয়া ; *shuttle*—মাকু ; *triumph*—জয় ; *anvil*—হাপর ; *dig*—খনন করা।

Guiding points :

1. What should a boy do ?
2. Is there glory in humble work ?

Substance : Labour has a dignity of its own. No work is mean. We should not be ashamed of losing our dignity by our work. The smith, the peasant, the weaver, the carpenter—all are doing some real and useful work.

Title : **The dignity of labour.**

Pre'cis : No work is mean. It has a dignity of its own. So we should not be ashamed of doing our own works.

5. *Original :*

He liveth long who liveth well !
All other life is short and *vain* ;
He liveth longest who can tell
Of living most for *heavenly* gain.

Waste not thy *being* ; back to Him
Who freely gave it, freely give,
Else is that being but *a dream*,
'Tis but to be, not to live.

Hints : *Vain*—বৃথা ; *heavenly*—স্বর্গীয় ; *waste*—নষ্ট করা ; *being*—জীবন ; *dream*—স্বপ্ন ।

Guiding points :

1. What is the true worth of life ?
2. How does a life become worthless ?

Substance : The real worth of a life depends not on its length but on the good works done for the sake of God. A life lived without good deeds is worthless and devoid of all meaning.

Title : **"We live in deeds and not in years."**

Pre'cis : A life devoted to the service of God is the worthiest. All other lives are worthless and vain.

CHAPTER II

A

Descriptive and Narrative Prose Passages for Practice (Substance-Writing)

No. 1. *Original :* When a boy, George Washington got a knife from his father. *Boy-like* he began to use it. He *entered* into his father's garden and saw a fine cherry tree. He began to try his knife upon it. At last it *gave way*—the dear tree of his father was ruined. Soon his father came into the garden, saw the tree and cried out, "George ! Who did this ?" He looked at his father, and when he tried to speak his lips *quivered*, and he said, "Father, I can't tell a lie. I did it." "Alas !" said the father, "My beautiful tree is *ruined*, but I would *rather* loose all the trees I have than for a *liar* for my son."

Hints : Boy-like—বালকের মত ; *entered*—প্রবেশ করিল; *gave way*—পতিত হইল ; *quivered*—কম্পিত হইল ; *ruined*—নষ্ট হইল ; *rather*—বরং ; *liar*—মিথ্যাবাদী।

Guiding questions :

(1) What did Washington get from his father ?
(2) What did he do with the knife ?
(3) What did he reply to his father's question ?
(4) What was the remark of his father ?

No. 2. *Original :* One night a holy man Abu Ben Adhem by name, was sleeping in his room. Suddenly he woke up and saw in his *moon-lit-room*, an *angel* writing something in a book of gold. He did not fear, but asked the angel boldly, "What

writest thou ?" The angel looked up and replied *in a sweet tone*, "The names of those who love the Lord." "And is mine one ?" said Abu. "Nay, not so," replied the angel. "Then," said Abu, "Please write me down as one who loves his *fellow-men*." The angel wrote and *vanished*. The next night he came again and showed Abu the names of those who had been *blessed* by God. Lo ! Abu's name led all the rest.

Hints : *Holy*—পবিত্র ; *moon-lit-room*—চন্দ্রালোকিত কক্ষ ; *angel*—দেবদূত ; *in a sweet tone*—মধুর সুরে ; *fellow-men*—সহচরগণ ; *vanished*—অন্তর্হিত হইল ; *bless*—আশীর্বাদ করা ।

Guiding questions :

(1) Who was Abu Ben Adhem ?
(2) What did he see in his room ?
(3) What did he ask the angel ?
(4) What was the angel's reply ?

No. 3. *Original :* There was a king who had two queens. One day a *mendicant* came to the palace gate to ask for alms. The *Suo* queen went to the door with a *handful* of rice. The mendicant asked whether she had children. *On being answered in the negative*, the holy mendicant refused to take alms, as the hand of *a woman unblessed with a child* is regarded as *ceremonially unclean*. He offered a drug *for removing her barrenness* and she expressed her willingness to receive it. He gave it to her with the following *directions*—"Take this *nostrum*, swallow it with the juice of pomegranate flower. If you do this you will have a son in due time."

Hints : Mendicant—পরিব্রাজক, সন্ন্যাসী। *handful*—একমুষ্টি ; *on being answered in the negative*—নিষেধ-বাচক উত্তর পাইয়া ; *a woman unblessed with a child*—বন্ধ্যা স্ত্রী ; *ceremonially unclean*—ধর্মকর্ম বিষয়ে অপবিত্র ; *for removing*—দূর করিতে ; *barrenness*—বন্ধ্যাত্ব ; *direction*—নির্দেশ। *nostrum*—টোট্‌কা ঔষধ।

No. 4. *Original :* Sultan Mahmud was one day sitting in his court at Ghazni, when an old woman came *to complain* that her son had been killed by robbers at a distant part of his *dominion*. Mahmud replied, "I am really sorry to hear of it; but yet, you see, it is *impossible* to prevent such *accidents* in a *province* at a long distance from my *capital*." "In that case," the woman replied, "You should keep no *more territory* than you can properly *govern*."

Hints : To complain—নালিশ করা ; *dominion*—রাজ্য ; *impossible*—অসম্ভব ; *to prevent*—নিবারণ করা ; *accident*—দুর্ঘটনা ; *province*—প্রদেশ ; *capital*—রাজধানী ; *territory*—রাজ্য ; *govern*—শাসন করা।

Guiding questions :

(i) What was the complain of the woman to Sultan Mahmud ?

(ii) What was the reply of Sultan Mahmud ?

(iii) How did the woman give Mahmud a fitting reply ?

No. 5. *Original :* Atlanta said that she would only marry the prince who would *beat* her in a running race. Any one who tried and failed, should at once lose his life. She felt quite *certain*

that none in the world could beat her. So beautiful was Atalanta that *inspite* of all terrible penalty, many princes came from great distances to try and win her ; but all failed, and when they had run a race, they were *beheaded.* Her father and the people of the city grew very sad to see so many fine young men die in this way. They could not understand how any woman could be so *heartless* to stand by and see these princes die for love of her.

Hints : Beat—পরাজিত করা ; *certain*—নিশ্চিত ; *inspite of*—ইহা সত্বেও ; *terrible*—ভয়ঙ্কর ; *beheaded*—শিরশ্ছেদ করা হইত ; *heartless*—নিষ্ঠুর।

No. 6. *Original :* A monkey, growing old, found his *eye-sight* weak. He had heard that men use *spectacles* when this *happens* to them. The monkey managed to get half-dozen pairs. He looked at them, turned them this way and that, put them on *the top of his head*, and then on the tip of his tail. He *licked* them, smelt them, but still he could see no better than before. At last *in anger* the monkey cried, "What fools men are ! The spectacles are of no use at all. I will have nothing to do with them." He then dashed the spectacles on the stones and broke them to pieces.

Hints : Eye-sight—চক্ষুর দৃষ্টি ; *spectacles*—চশমা ; *happened*—ঘটিয়াছিল ; *top of his head*—তাহার মাথার উপরে ; *licked*—চাটিল ; *in anger*—ক্রোধে ; *dashed*—ধাক্কা দিয়া ফেলিল।

No. 7. *Original :* A well-known *physician* in a town was very much *annoyed* by an old lady, who was always sure to stop him on the street for the

purpose of telling him her real or supposed ailments. Of course this *wasted* a great deal of the Doctor's valuable time. Once she met him in a *crowded* street in London, when he was in great hurry. She began *as usual* to go over her complaints. "Ah ! I see you are quite *feeble*", said the Doctor, "Shut your eyes and show me your tongue". She obeyed ; and the doctor quietly moving off left her standing there for some time to the great *amusement* of all who *witnessed* the funny *scene*.

Hints : Physician—চিকিৎসক ; *annoyed*—বিরক্ত হইলেন ; *wasted*—নষ্ট করিত ; *crowded*—জনতাপুর্ণ ; *as usual*—পূর্বের মত ; *feeble*—দুর্বল ; *amusement*—আনন্দ ; *witnessed*—দেখিয়াছিল ; *scene*—দৃশ্য।

No. 8. *Original :* The Japanese are a peculiar class of people. They are small in *stature*. They have short hands and feet, broad and *oval* faces, flat noses and narrow *slanting* eyes. They wear long loose *garment* known as *kimonas*. They put on wooden shoes out of doors. The Japanese are very fond of flowers, and one is sure to find a flower garden in every house in Japan. Their houses are very *fragile*. It is generally made of thin wooden frames upon which paper is *stretched*. Everybody sleeps upon the floor. A woman does not use any *pillow* under her head. Each places her neck on a hollow piece of wood which fits it well. The women have their hair well-dressed, and hence they sleep in the above way.

Hints : Stature—আকৃতি ; *oval*—ডিম্বাকৃতি ; *slanting*—বাঁকা, তির্যক ; *garment*—পোষাক ; *kimonas*—জাপানী

স্ত্রীলোকদিগের পোষাক ; *fragile*—ভঙ্গুর ; ঠুন্‌কো ; *stretched*—বিছান ; *pillow*—বালিশ।

No. 9. An ass with *a load of salt* fell by chance into a stream. The salt *melted* in the water, and the ass, losing his load, went home fresh and gay. The next day, crossing the stream with another load of salt, the ass fell in *on purpose* and *got rid of* his load. The man now saw his *trick* and *made up his mind* to cure him of it. He bought a load of sponge and putting it on the back of the ass drove him home. By and by the ass, when it came to the stream, took care to fall in. The sponge got wet through and now the load was many times the *weight* of the first.

Hints : A load of salt—একটি লবণের বোঝা ; *melted*—গলিয়া গিয়াছিল ; *on purpose*—উদ্দেশ্য নিয়া ; *got rid of*—অব্যাহতি লাভ করিল ; *trick*—কৌশল ; *make up one's mind*—মনস্থ করা ; *weight*—ওজন।

No. 10. *Original :* A poor boy *was employed* at the house of a *lady of rank* as a menial servant. One day, finding himself in the lady's dressing room and *perceiving* no one there, he waited a few moments to take a view of the beautiful things in the room. A gold watch, richly set with *diamonds*, caught his attention and he could not forbear taking it in his hands. *Immediately* a wish arose in his mind, "Ah ! if I had such a one !" After a *pause* he said to himself, "But if I take it, I shall be a thief." "And yet," continued he "nobody sees me, nobody ! but does not God see me, Who is present everywhere ?" Overcome by these thoughts, laying down the watch, he said,

"No! I would *rather* be poor and keep my good *conscience* than be rich and become a rogue."

Hints : Was employed—নিযুক্ত হইয়াছিল ; *a lady of rank*—উচ্চপদস্থ মহিলা ; *perceiving*—দেখিয়া ; *diamond*—হীরক ; *immediately*—তৎক্ষণাৎ ; *pause*—বিরাম ; *rather*—বরং ; *conscience*—বিবেক ; *rogue*—বদমায়েস।

No. 11. *Original :* A youngman once came to a sage and said that he wanted to find God. The sage told him to *accompany* him to the river. When both of them were in the river, the sage took hold of the young man and *plunged* him under the surface of the water and held him there. The young man *struggled* and *struggled to shake off* his hold. Finally, he raised him out of the water, and said to him, "My son, what thing you *longed for* most when under water?" "A breath of air", gasped the youth. "Thus must the *would-be-disciple* long after God, if he would find Him. If you have this longing for God, He would be found by you."

Hints : Accompany—সঙ্গে যাওয়া। *plunged*—ডুবাইয়া ধরিলেন ; *struggled*—যুদ্ধ করিল ; *shake off*—ছড়ান ; *raised*—উত্তোলন করিলেন ; *long for*—আকাঙ্খা করা ; *disciple*—শিষ্য।

B

Reflective Passages

No. 12. *Original : The noblest deeds* that have been done on earth have not been done *for gold.* It was not for the sake of gold that Jesus Christ came down and died. The Spartans looked for no *reward in money* when they fought and died

at Thermopylae. Socrates, the wise, asked no pay from his *countrymen*, but lived poor and bare-footed *all his days*, only caring to make men good. Then noble deed is a better thing on earth than wealth, a better thing than life itself. This is to do something for which good men *honour* you and God, your Father, *may smile upon your* work.

Hints : The noblest deeds—মহত্তম কার্য্যসমূহ; *for gold*—অর্থের জন্য; *reward in money*—আর্থিক পুরস্কার; *country-men*—দেশের লোক; *all his days*—আজীবন; *honour*—সম্মান করা; *smile upon your work*—তোমার কার্যে সন্তুষ্ট হইবেন।

No. 13. *Original :* Milk is the best of all kinds of food. It is a *complete food.* It has in it the *qualities* of all other kinds of food. It contains everything *necessary* for life. It is a *perfect* food for grown up people as for children. There is no food like milk for those who work with their brains. It is very nourishing also for persons who are sick and weak. We should all try to get pure milk and drink *enough* of it.

Hints : Complete food—পূর্ণাঙ্গ খাদ্য; *qualities*—গুণ; *necessary*—প্রয়োজন; *perfect*—সম্পুর্ণ; *brain*—মস্তিষ্ক; *enough*—বেশী।

No. 14. *Original :* Centuries ago paper was *scarcely* known to *mankind.* In those days people used to write their letters and books on leaves of trees and sometimes on *leaves of birch. Palm leaves* were generally used for this *purpose.* Even to-day little children in the villages of Bengal are found writing their first *alphabets* on leaves of palm

or plantain. So books were then very *costly*, and few *could afford* to *purchase* them.

Hints : *Century*—শতাব্দী ; *scarcely*—কদাচিৎ ; *mankind*—মানবজাতি ; *leaves of birch*—ভূর্জপত্র ; *palm*—তাল ; *purpose*—উদ্দেশ্য ; *alphabet*—বর্ণমালা ; *costly*—ব্যয় সাপেক্ষ ; *could afford*—সমর্থ হইত ; *purchase*—ক্রয় করা ;

No. 15. *Original :* In life there are no gains without pains. Life indeed would be *dull* if there were no *difficulties*. Games lose their *zest* if there is no real *struggle*, if the result is *a foregone conclusion*. Both the *winner* and the loser enjoy a game most if it is *closely contested* to the last. No *victory* is a real *triumph* unless the foe is *worthy of the steel*. Whether we like it or not, life is one *continuous competitive examination*.

Hints : *Dull*—নীরস ; আনন্দহীন ; *difficulties*—বাধাবিঘ্ন ; *zest*—আনন্দ ; সুস্বাদ ; *struggle*—সংগ্রাম ; *forgone conclusion*—পূর্বকল্পিত সিদ্ধান্ত ; *winner*—বিজয়ী ; *closely contested*—যে দ্বন্দ্ব বা প্রতিযোগিতায় উভয় পক্ষ প্রায় সমকক্ষ। *victory*—জয় ; *triumph*—বিজয়োল্লাস ; *worthy of steel*—সংগ্রামের উপযুক্ত ; *continuous*—অবিরাম ; *competitive examination*—প্রতিযোগিতামূলক পরীক্ষা।

C

Passages on Miscellaneous Subjects

No. 16. *Original :* "Brothers and sisters, I am leaving Burma with a *heavy heart*. We have lost the first round of our fight for *independence*. But we have lost only the first round. There are many more rounds to fight. I find no reasons for losing

heart. I am a born *optimist* and I shall not admit defeat under any *circumstances*. Your fight against the enemy on the plains of Imphal will live in the history of the struggle for independence for all time. The dawn follows the darkest hour; therefore the *dawn* is not far off."—Netaji.

Hints : Heavy heart—বিষণ্ণ মন ; *independence*—স্বাধীনতা ; *optimist*—আশাবাদী ; *circumstances*—অবস্থা ; *dawn*—ঊষা।

No. 17. *Original :* A poor woman once came to Buddha to ask him if he could give her any medicine to restore her dead child to life. The holy man, touched by the great sorrow of the woman, told her that there was only one medicine which could *revive* her son. He bade her bring him a *handful of mustard seed* from a house where death has never entered. The sorrowing mother went from door to door seeking the mustard seed, but at every door she met with sad replies. The woman returned *disappointed* with a heavy heart and told the teacher the result of her quest. Then Buddha told her tenderly that she must not think much of her own grief, since sorrow and death are common to all.

Hints : To revive—পুনর্জীবিত করা ; *a handful of mustard seed*—এক মুষ্টি সরিষা বীজ ; *disappointed*—হতাশ ; *with a heavy heart*—ভারাক্রান্ত হৃদয়ে।

No. 18. *Original :* My own recollection is that I had not any high regard for my ability. I used to be *astonished* whenever I won prizes and scholarships. But very jealously I guarded my

character. The least little *blemish* drew tears from my eyes. When I merited, or seemed to the teacher to merit a *rebuke*, it was *unbearble* for me. I remember having once received *corporal punishment*. I did not so much mind the punishment, as the fact that it was considered my *desert*. I wept *piteously*. I never took part in any exercise, cricket or football; before they were made compulsory. My shyness was one of the reasons for this aloofness, which I now see was wrong. To-day I know that physical training should have as much place in the *curriculum* as mental training —(*Gandhiji's Early Life*).

Hints : *Astonished*—বিস্মিত হইতাম ; *blemish*—কলঙ্ক ; *rebuke*—তিরস্কার ; *unbearable*—অসহ্য; *corporal punishment*—দৈহিক শাস্তি ; *desert*—প্রাপ্য ; *piteously*—করুণভাবে ; *curriculum*—পাঠ্যতালিকা ।

No. 19. *Original :* Gandhiji lives the life of an ascetic, eating the simplest fruits of the earth, sleeping on a plank, in the open air, even in the midst of winter and cares nothing for personal appearance. He has reduced himself to a condition of voluntary poverty. He acknowledges no binding ties of kin or custom but those of religious obligation. He has freedom from caste-prejudice. With him religion is everything; the world and its opinion nothing. He does not know how to distinguish Hindu from Mohamedan, Christian from Infidel. With him self-surrender and absolute sacrifice, are demand of his very nature. His deep spirituality influences all round, so that no man dare commit evil in his presence.

Hints : The kind of life led by Gandhiji—his attitude towards man—his special virtues and his influence on others.

No. 20. *Original :* The true gentleman is of no rank and class. He may be a peasant or a noble. Every man may be gentle, *civil*, tolerant and *forbearant*. You may find politeness in the tent of the Arab or in the cottage of the ploughman. Riches and rank have no necessary connection with gentlemanly qualities. The humblest man may be a gentleman, in word and in spirit. He may be honest, truthful, *upright*, temperate, courageous, self-respecting and self-helping. The poor man *with a rich spirit* is in all ways superior to the rich man *with a poor spirit.*

(a) Who is a true gentleman ?

(b) Do gentlemanly qualities depend on birth or wealth ?

Hints : *Civil*—polite (নম্র, বিনয়ী, ভদ্র) *forbearant*—patient (ধৈর্যশীল) ; *with a rich spirit*—high-minded (উচ্চমনা) ; *Poor in spirit*—meek (দুর্বল বা নীচ মনা) ।

CHAPTER III

POETRY PASSAGES FOR PRACTICE

SUBSTANCE-WRITING

No. 1. *Original :*

I must not throw upon the floor
The food I cannot eat ;
For *many a hungry little one*
Would think it quite a *treat*.
My parents labour very hard,
To get me *wholesome* food ;
Then I must not waste a bit,
That would do others good.
This *wilful waste* makes *woeful want*,
And I may live to say,
"Oh, how little I wish I had the food,
Which once I threw away !"

Hints : Many a hungry little one—অনেক ক্ষুধার্ত ক্ষুদ্র প্রাণী ; *treat*—ভোজ ; *wholesome*—স্বাস্থ্যকর ; *wilful waste*—ইচ্ছাকৃত অপচয় ; *woeful want*—দুঃখদায়ক অভাব।

No. 2. *Original :*

Like my little garden
May I grow *sweet and fair*
With *kindly words* and actions,
For everyone to *spare* ;
May the good seed *flourish* well
In my little heart,
And all the *vain* and *wicked* thoughts
Like *evil weeds depart*.

Hints : Sweet and fair—মধুর এবং সুন্দর ; *kindly words*—সদয় বাক্য ; *to spare*—বিলাইয়া দেওয়া ; *flourish*—বর্ধিত হওয়া ; *vain*—গর্বিত ; *wicked thoughts*—খারাপ চিন্তাধারা; *evil weeds*—দুষ্ট আগাছা; *depart*—চলিয়া যাওয়া।

No. 3. *Original :*

Not gold, but only men can make
A *people* great and strong,—
Men who, *for truth and honour's* sake,
Stand fast and *suffer* long.
Brave men who work while others sleep,
Who dare while others *fly*,—
They build *a nation's pillar* deep
And lift them to the sky.

Hints : A people—একটি জাতি ; ; *for truth and honour's sake*—সত্য ও সম্মানের জন্য ; *suffer*—কষ্টভোগ করে ; *brave*—সাহসী ; *a nation's pillar*—জাতির স্তম্ভ বা গৌরব।

No. 4. *Original :*

We need not be *ashamed* to learn,
And our first *efforts* show ;
For in this world of little things
The greatest often grow.
There's not a learned *sage* that lives,
Whatever his *degree*,
Who did not at first begin
With simple A. B. C.

Hints : Ashamed—লজ্জিত ; *effort*—চেষ্টা ; *sage*—ঋষি ; *whatever*—যাহাই হউক না কেন ; *degree*—পদবী।

No. 5. *Original :*

Laugh and *the world* laughs with you ;
Weep and you weep alone ;
For the sad old earth,
Must *borrow* its *mirth*
It has *troubles* of its own.
Rejoice and men will seek you.
Grieve and they turn and go :

They want full measure,
Of all your *pleasure*,
But they do not want your woe.

Hints : The world—পৃথিবীর লোক ; *borrow*—ধার করা ; *mirth*—আনন্দ ; *trouble*—দুঃখ, কষ্ট ; *rejoice*—আনন্দ করা ; *grieve*—শোক করা ; *pleasure*—আনন্দ ; *woe*—দুঃখ।

No. 6. *Original :*

The sun does arise
And *make happy* the skies
The merry bells ring
To *welcome* the spring.
The *skylark* and thrush,
The birds of the *bush*
Sing louder around
To *the bell's cheerful sound* ;
While our *sports* shall be seen
On the *echoing green.*

Hints : Make happy—সুখীকরে ; *welcome*—অভিনন্দিত করা ; *the skylark*—ভরতপক্ষী ; *bush*—ঝোপ ; *the bell's cheerful sound*—ঘণ্টার আনন্দদায়ক ধ্বনি ; *sports*—ক্রীড়া কৌতুক ; *echoing green*—প্রতিধ্বনি মুখরিত ময়দান।

No. 7. *Original :*

Don't tell of tomorrow,
Give me the man who'll say,
That, when a *good deed's* to be done
'Let's do the deed today.'
We may all *command* the present,
If we act and never wait ;
But *repentance* is the *phantom*
Of a past that comes too late.

Hints : A good deed—সৎকার্য ; *command*—আদেশ করা ; *repentance*—অনুতাপ ; *phantom*—ছায়া।

No. 8. *Original :*

Early to bed and early to rise
Is, I have heard, the way to be wise.
If health you seek, the *counsel* you will take,
Be early asleep and early awake.
'Tis good for health, 't is good for your purpose,
No doctor you'll need, and *seldom* a nurse.
So, early to bed, and early to rise,
And you will be healthy, wealthy and wise.

Hints : *Counsel*—উপদেশ ; *seldom*—কদাচিৎ ।

No. 9. *Original :*

Sorrow comes and sorrow goes,
Life is flecked with *shine and shower* ;
Now the *tear of grieving* flows,
Now we smile in happy hour ;
Death *awaits* us every one,
Tailor, Dreamer, Preacher, Writer
Let us, then, ere, life be done,
Make the world a little brighter.

Hints : *Shine and shower*—সুখ দুঃখ ; *tear of grieving*—শোকাশ্রু ; *awaits*—অপেক্ষা করে ।

No. 10. *Original :*

In life's rosy morning,
In manhood's firm pride,
Let this be your motto
Your *footsteps* to guide—
In storm or in sunshine,
Whatever *assail*,
We'll onward and *conquer*
And never say fail.

Hints : *Footsteps*—পদবিক্ষেপ ; *assail*—আক্রমণ করা ; *conquer*—জয় করা ।

CHAPTER IV

PROSE PASSAGES FOR PRACTICE

(*Both for substance and pre'cis-writing*)

No. 1. *Original :* Old Mr. Bromton was a very clever man. He was a great *scientist* and had enough degrees after his name. Yet the other day his little grand-daughter utterly *confounded* him. "Gradson," said she, "I saw something so *funny* running across the *kitchen floor* without any legs. What do you think it was ?" Grandpa thought and thought but at last he had to *give up*. "What was it ?" he asked. "Water", replied the little lady *triumphantly*.

Title : **Confounding in Scientist.**

Hints : Scientist—বৈজ্ঞানিক ; *confounded*—হতবুদ্ধি করিল ; *funny*—অদ্ভুত ; *kitchen floor*—রান্নাঘরের মেঝে ; *give up*—পরিত্যাগ করা ; *triumphantly*—বিজয়-গর্বে ।

No. 2. Father was making out his list of Christmas *present*. His young son was an interested *onlooker*. Presently the boy said, "Dad, will you buy me a *drum* for Christmas ?" Father shook his head. "I am sorry, sonny, I can't do that" he said, "If I get you a drum, you will disturb me too much." The boy looked dismayed. Suddenly his face lit up with *inspiration*. "No, I won't, Dad," he replied, "I'll only beat it when you're asleep."

Title : **A Way Out.**

Hints : Present—উপহার ; *onlooker*—দর্শক ; *drum*—ঢাক ; *disturb*—বিরক্ত করা ; *dismayed*—দুঃখিত ; *inspiration*—অনুপ্রেরণা ।

No. 3. *Original :* An American judge sentenced a man to seven years' *imprisonment* for a grave crime. The prisoner's counsel *pleaded* for *lessening* of the sentence, on the ground that the man's health was poor. "Your honour," he said, "I am satisfied that my *client* can not live out half that term, and I beg of you to change the sentence." "Well, *in the circumstances*" said the judge, "I shall change the sentence. I shall make it for life, instead of seven years." The prisoner chose to abide by the first sentence, which the judge allowed him to do.

Title : **Sentenced For Life.**

Hints : Imprisonment—কারাদণ্ড ; *pleaded*—পক্ষ সমর্থন করিয়াছিল ; *lessening*—কমান ; *client*—মক্কেল ; *in the circumstances*—এই অবস্থায় ; *in stead of*—পরিবর্তে।

No. 4. Lessing, the German author was in his old age subject to remarkable fits of *absence of mind.* On his return home one evening after he had *knocked at the door* the servant looked out of a window to see who was there. *Not recognising* his master in the dark, and mistaking him for a *stranger*, he called out, "The *professor* is not at home." "Oh, very well," replied Lessing, "No matter, I will *call at* another time." So saying he was about to go away, when the servant, recognising his master's voice and hurrying to open the door, *prevented* the mistake going further.

Title : **Absence of Mind.**

Hints : Absence of mind—অন্যমনস্কতা ; *knocked at the door*—দরজায় ধাক্কা দিল ; *not recognising*—চিনিতে না পারিয়া ; *stranger*—আগন্তুক ; *professor*—অধ্যাপক ; *call at*—সাক্ষাৎ করা ; *prevented*—বাধা দিয়াছিল।

No. 5. *Original :* A village school master in Germany had done something to *displease* the parents of one of his pupils. On the following morning, the angry mother of the lad *entered* the school-room during lesson-time, and began *to scold.* The teacher knew what was coming and called out *in a tone of command*, "Children, *the multiplication table* !" At once the whole class began to repeat the table in chorus. The woman stormed and roved, while the scholars only shouted the harder, and the master quietly laughed to himself. Utterly speechless with anger and surprise, the woman at last went away, and the teacher was left master of the field of battle.

Title : **Tanning A Scold.**

Hints : Displease—অসন্তুষ্ট করা ; *entered*—প্রবেশ করিল ; *to scold*—তিরস্কার করা ; *in a tone of command* —আদেশের স্বরে ; *the multiplication table*—গুণনের নামতা।

No. 6. *Original :* A ship's captain brought home with him a Negro, who being a native of *warm regions*, had never before seen such a thing as solid wager. One morning the Negro came in with a large piece of ice. "See master", said he, "What a large piece of glass I have found !" The captain *remarked* that it was very wet, and for a joke, asked the servant to take it to the fire and dry it. Down went the Negro to the kitchen, but soon returned. His eyes were staring and every sign of great *astonishment* was on his face. "I say, master", he exclaimed ":Such a glass I never did see. The more I dry, the more it gets wet."

Title : **Wet Glass.**

Hints : *Warm region*—উষ্ণ অঞ্চল ; *remarked*—মন্তব্য করিল ; *astonishment*—বিস্ময়ে ; *gets wet*—ভিজা হয়।

No. 7. *Original :* An Irishman had been in a hospital for a week owing to an *accident.* The doctor, when going his rounds, came to his bed-side and asked the patient how he was getting on. To the question the patient answered that, he felt himself daily getting better. Everyone was very attentive to him, but there was one *fault* in connection with the hospital. The doctor enquired as to the fault and the patient confided to him that he was always hungry, and that no amount of food seemed to *satisfy* him. "Ah," said the doctor, "Your *appetite* is returning ; I shall order an egg to be sent to you." "Then, doctor" said the hungry patient, "tell them at the same time to send up the hen that laid it."

Title : **A Good Appetite.**

Hints : *Accident*— দুর্ঘটনা ; *fault*—দোষ ; *to satisfy*—সন্তুষ্ট করা ; *appetite*—ক্ষুধা ; *hungry*—ক্ষুধার্ত।

No. 8. *Original :* Some merchants went to an Eastern Sovereign and exhibited for sale several fine horses. The king admired them, and bought them ; he moreover gave the merchants a lac of rupees to purchase more horses for him. The king one day ordered the *Vizier* to make out a list of all the fools in his *dominion.* He did so, and put his *Majesty's name* at the head of the list. The king asked "Why ?" He replied, "Because you *entrusted* a lac of rupees to men you don't know and who will never come back." "Ay, but suppose they should come back ?" "Then I shall *erase* your name and insert theirs."

Title : **Who's the Fool ?**

Hints : Vizier—প্রধান মন্ত্রী, উজীর ; *dominion*—রাজ্য ; *Majesty's name*—রাজার নাম ; *entrust*—বিশ্বাস স্থাপন করা ; *erase*—ঘষিয়া উঠান ; *insert*—সন্নিবিষ্ট করা ।

No. 9. *Original :* A person went to a certain *scribe* and said to him, "Write a letter for me." He said, "There is a pain in my foot." The man said, "I don't wish to send you anywhere, why do you make such a *stupid excuse* ?" The scribe replied, "You are *speaking the truth*, but when I write a letter for any person then I am always sent for to read it, for nobody else is able to read my hand-writing."

Hints : Scribe—লেখক ; *stupid excuse*—বোকার মত আপত্তি ; *speaking the truth*—সত্য কথা বলিতেছ ।

No. 10. *Original :* From the *moment* we are born we canot live alone. We stand always in need of *assistance* of all around us for body and soul and spirit. We need clothes which other make, houses which other men must build, food which other men must *produce*. As children, we need our parents to be our *comforters*, to take care of us in body and mind. As we grow up,we need the care of others. We cannot exist a day without our fellowmen.

Hints : Moment—মুহূর্ত ; *assistance*—সাহায্য ; *produce*—উৎপন্ন করা ; *comforters*—সান্ত্বনাকারী ।

CHAPTER V

POETRY PASSAGES FOR PRACTICE

(*Both for Substance and Pre'cis-writing*)

No. 1. *Original :*

For gold *the merchant* ploughs *the main*,
The farmer ploughs the *manor* ;
But *glory* is the soldier's prize,
The soldier's *wealth* is honour.
The brave poor soldier ne'er *despise*,
Nor count him as a *stranger* ;
Remember h's your country's *stay*,
In day and hour of danger.

Hints : Merchant— বণিক ; *the main*—মহাসাগর ; *manor*—জমিদারের খাস জমি ; *glory*—কীর্তি গৌরব ; *wealth*—সম্পত্তি ; *to despise*—ঘৃণা করা ; *stranger*—অপরিচিত লোক ; *stay*—অবলম্বন।

Guiding points :—

(i) What do the merchant, the farmer and the soldier do ?

(ii) Why should we not despise the brave poor soldier ?

No. 2. *Original :*

Boys of spirit, boys of will,
Boys of muscle, brain and power
Fit *to cope with* anything—
These are wanted every hour.
Do *whatever* you have to do
With a true and honest *zeal*,
Bend your sinews to the task,
Put your *shoulder* to the *wheel*.

In the *workshop*, or the farm,
Or wherever you may be,
From your future *efforts* boys,
Comes a *nation's destiny*.

Hints : *Boys of spirit*—উৎসাহী বালকগণ ; *boy of brain*—বুদ্ধিমান বালকেরা ; *cope with*—আটিয়া উঠা ; *whatever*—যাহাই হউক না কেন ; *zeal*—আগ্রহ ; *bend your sinews to the task*—কার্যে তোমার সমস্ত শক্তি নিয়োগ কর ; *shoulder*—কাঁধ ; *wheel*—গাড়ীর চাকা ; *work-shop*—কারখানা ; *efforts*—চেষ্টা ; *a nation's destiny*—জাতির ভাগ্য বা ভবিষ্যৎ ।

Guiding points :—

(i) What kind of boys do we want every hour ?
(ii) How should we do our task ?
(iii) How does a nation's destiny come ?

No. 3. *Original :*

Scatter blessings little darlings,
Life for you have just begun,
Let your smiles be bright and kindly ;
As the rays of *setting sun* :
Hearts will *lighten* at your coming ;
Tears be dried and *cease* to fly,
If you scatter on your path-way
Kindly blessings as you go.

Hints : *Scatter*—বিতরণ করা ; *blessings*—আশীর্বাদ (এখানে) সুখ ; *setting sun*—অস্তগামী সূর্য ; *lighten*—হাল্কা হওয়া ; *cease*—বিরত থাকা ।

No. 4. *Original :*

It is easy enough to be *pleasant*,
When life flows along like a song,
But the man *worth* while is the one
who can smile,
When everything goes dead wrong ;
For the *test* of the heart is *trouble*,
And it always comes with years,
And the smile that is *worth the praise of the earth*
Is the smile that comes *through tears*.

Hints : *Pleasant*—আনন্দদায়ক ; *worth*—উপযুক্ত ; *test*—পরীক্ষা ; *trouble*—কষ্ট, বিপদ ; *worth the praise of the earth*—মানুষের প্রশংসা লাভের যোগ্য ; *through tears* কষ্টের মধ্য দিয়া ।

No. 5. *Original :*

Men make a nation great
Not the glittering gold,
Men whose hearts are pure and true
And both strong and bold.
Men who never fear defeat
For their country's cause ;
Men whom dangers can not daunt,
And who never pause.
Men who labour lovingly
Heedless of their own gain ;
They are a nation's truest wealth ;
Without them gold is vain.

CHAPTER VI

MISCELLANEOUS EXERCISES

Read the following passages carefully and answer the questions given below in each passage. Write down the substance and pre'cis of each passage :—

No. 1. *Original :* Once a man kept a pet dog, and was very fond of it. It lived in the house happily, and jumped and played as it liked. The man also kept an ass to help him in his work. He kept him in a stable (আস্তাবল), and fed him well. The ass saw that while he worked all day, the dog spent the day in play. He therefore ran into the house and began to play too. While doing so, he kicked and jumped here and there, and upset (উল্টাইয়া ফেলা) the table, breaking all the dishes. When the master saw this, he beat the ass and drove him to the stable and tied him there. The ass became wise and saw that it was best for him to be an ass and that he could not be a dog.

Questions. (a) Why did the ass wish to play? (b) What happened when it began to play? (c) What did the man do to the ass? (d) What did the ass learn?

No. 2. *Original :* An ant lived on the bank of a river. Once it slipped (হঠাৎ পড়িয়া গেল) into it. It tried its best to escape (অব্যাহতি লাভ করা) but could not get out of water. On the bank there was a tree in which lived a dove (ঘুঘুপাখী). The dove saw the ant in a helpless condition (অসহায় অবস্থা) and at once dropped a leaf into the water. The ant got on to the leaf and saved itself. Soon

after this, a hunter tried to shot the dove on the tree. The ant saw this and at once bit his foot. As the hunter missed his mark (লক্ষ্য), the dove escaped. Thus the ant saved the dove that first saved its life.

Questions. (a) How was the ant in danger? (b) How did the dove help the ant? (c) How did the ant return the dove's act of kindness?

No. 3. *Original :* There is a Persian story that a great King, being out of spirits (বিষন্ন হইয়া) consulted his astrologers (জ্যোতির্বিদ). He was told that happiness could be ensured by wearing (পরিধান করিয়া) the shirt of a perfectly happy man. The court and all the prosperous classes (ধনী সম্প্রদায়) in the country were searched in vain. No such man could be discovered. At last a labourer (মজুর) coming from his work was found to fulfil (পূর্ণ করা) the condition ; he was absolutely (সম্পূর্ণরূপে) happy. But alas ! the remedy (প্রতিকার) was as far off as ever. The man had no shirt.

Questions. (a) Why did the king consult astrologers? (b) What was their advice? (c) Was it possible to carry out the remedy? If not, why? (d) What is the underlying idea of this story?

No. 4. *Original :* Very far away from India, in a country on the north of the globe (ভূমণ্ডল), live some people who are called Eskimos. Their country called Greenland is a very cold country. All the year round, there is snow and ice. Even the houses are built of large blocks of ice and snow.

The people are all dressed in garments (পোশাক) of fur (সলোম পশুচর্ম), made from the skins of animals. Their fur dress cover all parts of the body except the face and hands and keeps them quite warm.

Questions. (a) Who are the Eskimos ? (b) What is the name of their native land ? (c) In what kind of climate do they live ? (d) What do you know of their houses and dresses ?

No. 5. *Original :* In the days of Queen Elizabeth in the 16th century, there lived a famous Englishman called Sir Walter Raleigh. He was a gentleman of good birth, a scholar (পণ্ডিত), a brave soldier, a daring sailor (সাহসী নাবিক), and a great adventurer (অসীম সাহসীক কার্যকরী). One of his adventures was to sail to the New World, which we call America. He did two useful things. He brought in Europe two plants which became very very popular (জনপ্রিয়) with the Europeans. One was the tobacco and the other was the potato. Raleigh first planted potatoes in Ireland and potatoes became to the Irish (আয়র্লণ্ডের অধিবাসী) what wheat (গম) is to the Punjabis, rice is to the Bengalees and Madrasis—their chief food.

Questions. (a) Who was Sir Walter Raleigh ? (b) Why did he sail to the New World ? (c) What is the other name of the New World ? (d) What are the two things Raleigh brought to the New World ? (e) What do you know of the importance of potatoes ?

CHAPTER VII

SUMMARY-WRITING

Some Hints on Summary-writing

I. What is a Summary ?

'Summary' শব্দের অর্থ হইল কোনও গল্প বা প্রবন্ধের **সংক্ষিপ্ত ও সরল বর্ণনা**। ইহাতে **আবশ্যক** ও **অনাবশ্যক** সব কিছুই থাকিতে পারে।

II. Difference between Substance and Summary :

Substance এবং Summary এর মধ্যে পার্থক্য খুবই অল্প। তোমরা পূর্বে পড়িয়াছ যে কোনও প্রবন্ধ, কবিতা বা লিখিত বিষয়ের **সার মর্মকেই** উহার Substance বলা হয়। ইহাতে মূল বিষয়ের কোন অনাবশ্যক কথা থাকিবে না। কিন্তু Summaryতে আবশ্যক, অনাবশ্যক সব কিছু থাকিতে পারে। সাধারণতঃ substance অপেক্ষা summary একটু বড় হয়, কিন্তু উহার আকার সম্বন্ধে কোন ধরা-বাঁধা নিয়ম নাই।

III. How to write the summary :

Summary লিখিবার সময় নিম্নলিখিত বিষয়গুলি প্রতি লক্ষ্য রাখিবে :—

1. Passageটি (অর্থাৎ যাহা তোমাকে summary লেখার জন্য দেওয়া হইয়াছে) খুব সাবধানে ও সযত্নে বারবার পড়িয়া উহার অর্থ বুঝিতে চেষ্টা করিবে।

2. যতদূর সম্ভব, প্রদত্ত Passage-এর শব্দ ও পদ্যাংশ ব্যবহার করিবে না।

3. কোনও কথার পুনরাবৃত্তি (repetition) করিবে না।

4. সর্বদা পরোক্ষ উক্তি (Indirect form of Narration) এবং third person ব্যবহার করিবে।

5. Assertive sentence ভিন্ন অন্য কোনও sentence ব্যবহার করিবে না।

MODEL EXERCISES OF SUMMARY-WRITING WORKED OUT

No. 1. *Original :* A boy had to tend a flock of sheep in a field not far from his village. He used to amuse himself in crying out "The Wolf! The Wolf!" The men in the fields at once ran up to him. But they saw no wolf. So they chid the boy and went away. The boy did it not once, but twice, thrice and many times.

At last, one day the wolf came indeed. The boy was in great fear. He cried out in earnest, "The Wolf! The Wolf!" But his neighbours, supposing him to be at his old sports, paid no heed to his cries. So the wolf fell upon the boy and the sheep. It put an end to them all.

Points :—

(i) A boy tended a flock of sheep in a field.

(ii) To have a great fun he would cry out "The Wolf! The Wolf!"

(iii) The men came to help him. But they saw no wolf and went away.

(iv) This trick was repeated.

(v) When the wolf did really come, nobody came to his help.

(vi) The wolf killed the boy and the sheep.

Summary :—A boy used to tend a flock of sheep in a field near his village. To have a mere fun with the men in the field he would often cry out, 'The

Wolf! The Wolf!" They came running to his help. But they found no wolf. So they did not believe him any more. The boy did this often. One day the wolf really came. But nobody came to his help in spite of his cries. The wolf killed the boy and all his sheep.

No. 2. *Original :* Sir Philip Sydney was badly wounded by a musket shot at the battle of Zutphen. It broke the bone of his thigh. He had to walk a mile and a half to his camp. He felt very weak and thirsty and called for drink. It was instantly given. But as he was putting the vessel to his mouth, a poor wounded soldier looked at it with wistful eyes. The gallant and generous Sydney took the bottle from his mouth without drinking, and handing it over to the soldier said, "Thy necessity is greater than mine."

Points :—

(i) Sir Philip Sydney received a gun shot wound. It broke the bone of his thigh.

(ii) He became thirsty and called for drink.

(iii) When he took the cup to his mouth he saw that another soldier was looking at it.

(iv) Noble Sydney gave him the cup to drink.

*Summary :—*Sir Philip Sydney received a fatal (মারাত্মক) wound at the battle to Zutphen. He was very weak with the loss of blood and got very thirsty. He called for drink. A bottle of water was at once given to him. When he was about to drink it, he saw another wounded soldier eagerly looking at the bottle. Noble Sydney at once gave it to him without drinking.

*Note :—*The summary of a narrative or a descriptive passage is, in fact, its substance.

Exercise

Give the summary of the following :—

No. 1. *Original :* There was once a beggar, who thought he would get more money if he *pretended* to be *dumb*. So he had '*DUMB*' painted on a board, and hung it round his neck. Another beggar who was his enemy, made up his mind to *punish* the cheat. So he sat near him, and when a gentleman offered a pice to the *pretender*, he said, "Sir, he is a *rogue* and is not dumb at all." The first beggar *in rage* shouted, "Liar ! I have always been dumb, and am so now." The gentleman remarked that most dumb men cannot talk.

Hints : Pretend—ভাণ করা ; *dumb*—বোবা ; *to punish*—শাস্তি দেওয়া ; *pretender*— ছলনাকারী ; *rogue*—জুয়াচোর, শঠ ; *in rage*—ক্রোধে।

No. 2. *Original :* A Parse gentleman once owned a dog which was worth a lot of money. One day he could not find it, and after a time he gave it up for lost. At last he saw it *for sale* in a shop, and he knew it at once. He went in and told *the shop-keeper* that it was his dog ; but the man who had stolen it said, "No ! I bought this dog a hundred miles from here". *The real owner* then said, "Let it out, and see whether it goes to my house or I shall send for the police and charge you with *theft*." The dog *was set free* and at once it ran back to the gentleman's house.

Hints : For sale—বিক্রয়ের জন্য ; *shop-keeper*—দোকানদার ; *the real owner*—প্রকৃত মালিক ; *theft*—চৌর্য-বৃত্তি ; *was set free*—মুক্ত করিয়া দেওয়া হইল।

No. 9. *Original :* A thief was once brought before a king. He was charged with having made a *hole* in the wall of a man's house and stolen a box of jewels. He fell upon his knees and wept. He told the king that he was a poor honest man whose right hand gave him *trouble* by its wicked ways. Said he, "My hand made the hole and went through and stole the jewels while I lay *outside the wall.* I did not go into the house and so I am not a buglar." To which the king replied, "You are indeed to be pitied, poor man, and the wicked right hand shall go to prison for five years. You must try and *stay* outside the gaol, while the hand serves its sentence, as you did while it stole the jewels."

Hints : Hole—গর্ত ; *trouble*— কষ্ট ; *outside the wall*—প্রাচীরের বাহিরে ; *stay*—থাকা ; *gaol*—কারাগার ; *sentence*—কারাদণ্ড ।

No. 4. *Original :* There was once an old Sepoy who had lost his leg in the Afgan war, and who had a *wooden leg* which had been given to him by the *kind-hearted* doctor of his regiment. One day he was going from the office in Calcutta, where he drew his pension, when he was knocked down by a *heavy* motor car which went over his wooden leg and broke it. He could not get up and said, "My leg is broken, carry me home." The *owner* of the motor car said, "*Lift the poor fellow* into my car and I will drive him to the Civil Hospital at once and the surgeon will set his leg". But the Sepoy replied. "It is not a doctor that I want, but a carpenter."

Hints : Wooden leg—কাষ্ঠ নির্মিত পা ; *kind-*

hearted—দয়ালু; *heavy*—ভারী; *owner*—মালিক; *lift*—তোলা; *poor-fellow*—গরীব বেচারা; *surgeon*—অস্ত্র চিকিৎসক; *carpenter*—সূত্রধর।

No. 5. *Original :* When a boy, George Washington was about to go to sea as a *sailor*. Everything was ready. His box had been carried down to the boat. When he came down to his mother *to bid her farewell*, he saw tears *bursting* from her eyes. However, he said nothing to her, turned round to her servant and said, "Fetch my box. I will not go to break my mother's heart. His mother said, "George, God bless the children who honour their parents. I am sure he will bless you."

Hints : Sailor—নাবিক ; *to bid farewell*—বিদায় লইতে ; *bursting*—নির্গত হইতেছে ; *fetch*—যাইয়া আনা ; *to break my mother's heart*—মায়ের মনে আঘাত দিতে ; *bless*—আশীর্ব্বাদ করা ; *honour*—সম্মান করা।

No. 6. *Original :*

"When I was at the party,"
Said Betty, aged just four,
"A little girl fell off her chair,
Right down upon the floor ;
And all the other girls
Began to laugh, but me—
I didn't laugh a single bit."
Said Betty seriously.
"Why not ?"—
Her mother asked her,
Full of delight to find
That Betty—bless her little heart ;

Had been so sweetly kind.
"Why didn't you laugh, my *darling* ?
Or don't you like to tell ?"
"I didn't laugh," said Betty,
"Cause it was I that fell."

Hints : *Full of delight*—আনন্দে পরিপূর্ণ ; *darling*—অতি প্রিয় পাত্র।

No. 7. *Original* :

Remote from cities lived a *swain*
Unvexed with all the cares of gain ;
His head was silvered over with age,
And long experience made him *sage*,
In summer's heat and winter's cold,
He fed his flock and penned the fold.
His labours in cheerful labours *flew*,
Not envy nor ambition knew ;
His wisdom and honest fame
Through all his country raised his name.

Hints : *Swain*—a man living in the country ; *sage*—wise ; *flew*—passed quickly.

PART III

COMPOSITION

CHAPTER I

PARAGRAPH-WRITING (পরিচ্ছদ লিখন)

I. What is a Paragraph ?

তোমরা ইংরেজী, বাংলা বা অন্যান্য ভাষায় কোনও ছাপান গদ্য সাহিত্য বা প্রবন্ধে দেখিতে পাইবে যে উহার প্রত্যেকটি অধ্যায় (chapter) বিভিন্ন ভাগে বিভক্ত এবং প্রত্যেক ভাগের প্রথম পংক্তিটি (line) একটু ডান দিকে আরম্ভ করা হইয়াছে। এই এক একটি ভাগকে **Paragraph** (পরিচ্ছেদ) বলে। প্রবন্ধে (Essay), গল্প বা অন্যান্য পদ্য রচনা বিভিন্ন paragraph-এ রচিত বলিয়া উহা সুখপাঠ্য ও সুবোধ্য হয়।

II. How to write a Paragraph :

Paragraph লিখিবার কোনও ধরাবাঁধা নিয়ম নাই। ইহা লিখিবার জন্য প্রকৃতি পর্য্যবেক্ষণ এবং পাঠ্য পুস্তক ভিন্ন অন্যান্য পুস্তক হইতেও জ্ঞানলাভ করা প্রয়োজন। Paragraph-এর sentenceগুলি দ্বারা যাহাতে একটি মাত্র বিষয় সম্বন্ধে আলোচনা করা হয়, তাহার প্রতি লক্ষ্য রাখিতে হয়। Paragraph কত বড় বা কত ছোট হইবে তাহা বিষয়বস্তু (Subject-matter) এর উপর নির্ভর করে।

বিষয়বস্তুর প্রকৃতি অনুসারে প্রবন্ধের মত Paragraphও সাধারণতঃ তিন প্রকারের হইবে ; যথা (1) **Descriptive** (বর্ণনামূলক), (2) **Narrative** (বিবরণমূলক) এবং (3) **Reflective** (ভাবমূলক)।

III. Some Specimens of Paragraph-Writing :

A. DESCRIPTIVE PARAGRAPHS

1. The appearance of an elephant :

The elephant is the largest of all land animals (স্থলচর প্রাণী). He has four legs as heavy as pillars (থাম). He has a large head with two small eyes. His ears are as large as winnowing fans (কুলা). His neck is short. So he cannot look this side or that according to will (ইচ্ছামত). The elephant has no nose. But he has a long trunk (শুঁড়). It does the work of hands with the nose. He takes his food from the ground with the help of the trunk. His skin is very thick and rough. He has a short tail with a little tuft of hair at the end. Some elephants have two tusks. The full-grown elephant is generally eleven to twelve feet high.

2. The habits of a cat :

The cat is thievish by nature. It steals whenever it gets opportunity (সুযোগ). It is very neat and clean. It is very ease-loving (আরামপ্রিয়) and selfish (স্বার্থপর). It feels no gratitude (কৃতজ্ঞতা) for its master. But the cat is gentle and playful (ক্রীড়াপ্রিয়). It is fond of playing with children and likes to sit on their laps. The cat brings forth (প্রসব করে) three or four kittens at a time. It is very fond of them. It is afraid of the tom-cat (মদ্দা বিড়াল) who tries to kill the kittens.

3. The situation of your village :

The name of our village is Nangi. It is in the district of 24-Parganas. It is a very big village.

It stands on the eastern bank of the Ganges. A canal runs on the north of the village. There is a big field on the west. A good road runs through the village. It connects the village with Budge Budge in the South and Batanagar to the north. The village is three miles off from Budge Budge and fifteen miles from the city of Calcutta.

B. NARRATIVE PARAGRAPHS

1. The scenery on the way to a railway journey :

We, five friends, went to Benares by train during the last Puja Vacation. We started from Howrah by the Punjab Mail. The train started in due time. The sky was clear. The wind was cold. The moon was up. The earth was bathed (স্নাত) in the silvery rays of the moon. We looked out of the window and enjoyed the beautiful sight. The grey hills, the distant trees, the dark bushes seemed to run in on opposite direction (বিপরীত দিকে). We had never seen such a fair fun of Nature (প্রকৃতি). The train whistled and passed station after station. But nothing could mar (নষ্ট করা) the beauty of the scene.

2. How a boy was killed by an accident :

The other day I was returning from my school. Near Bina Cinema I saw a shocking accident. A loaded bus was making its way along the Cornwallis Street towards the College Street. It was running at a high speed. Just at the moment a little boy was picking up a ball on the road. A shout of alarm was raised by the passers-by (পথচারী ব্যক্তিগণ).

But inspite of the brake, the bus went over the body of the little boy. A light had thus been put out (নির্ব্বাপিত করা) that no human heart could kindle (প্রজ্বলিত করা) again.

C. REFLECTIVE PARAGRAPHS

1. Benefits of early rising :

Early rising is good for health. An early riser can enjoy the cool morning air and the beauty of Nature. It refreshes (আরাম দেয়) both the body and mind. A walk in the morning air is good for health. Early rising was a religious (ধর্ম সম্বন্ধীয়) duty to the ancient Hindus. So they lived long. An early riser has some advantages. He never complains (অভিযোগ করা) of want of time. His days are rather longer. He can begin his work earlier. So he can finish his daily works in time. But a late riser faces many difficulties. He is to work all day long. But even then he can hardly (কদাচিৎ) finish his works at night. He thus loses health and cheerfulness (আনন্দ).

2. Our duty towards the poor :

We are all children of God. So we belong to a great family. We should not look after our interest (স্বার্থ) only. We should try for the good of all mankind. To serve is to worship. To serve man is the best way to serve God. So we should always try to help the poor and spend a portion of our income in deeds of charity (দানের কার্য্য). We can help the poor even without money. We can help them with sweet words of hope

and encouragement (আশা ও উৎসাহের বাণী). In fact, it is sometimes better to give hope and courage than money. We should try to give food to the hungry, clothes to the naked and relief to the sufferers. It is the duty of every person to show sympathy for our neighbours (প্রতিবেশী); for sympathy is the golden link between man and man.

Exercise

Write a paragraph on each of the following points :—

I. (a) The habits of a dog.
   (b) The appearance of a cow and a tiger.
   (c) A short description of your class-room.
   (d) An Indian market.
   (e) The inhabitants (অধিবাসী) of your village.

II. (a) Preparation for a journey by boat.
   (b) How you saved a child from drowning.
   (c) Your feelings in the play-ground.
   (d) The work of an Indian peasant.
   (e) An important event (ঘটনা) of your life.

III (a) The value of time.
   (b) Health is wealth.
   (c) Man's duty to his neighbours.
   (d) The effects of idleness.
   (e) Duties of students.

CHAPTER II

EXPANSION OR AMPLIFICATION (সম্প্রসারণ)

I. What is Expansion or Amplification ?

চিন্তাশীল লেখকগণের রচনায় সাধারণতঃ একটি গভীর ভাব নিহিত থাকে। এই অন্তর্নিহিত ভাবধারা ছোট ছোট বাক্যে বিশেষভাবে পরিস্ফুট করিয়া প্রকাশ করার নাম **Expansion** বা **Amplification** (সম্প্রসারণ)।

II. How to write an Expansion :

1. প্রদত্ত মূল Sentence, Passage বা কবিতার line-এর অর্থ ভালরূপে বুঝিতে নাপারা পর্যন্ত বার বার পড়িবে।

2. বক্তব্যটি সুন্দরভা বে প্রকাশ করিবার জন্য বিষয় অনুযায়ী প্রয়োজনবোধে প্রমাণ, উদাহরণ প্রভৃতি দেওয়া যাইতে পারে।

3. প্রদত্ত মূল Sentence, Passage বা কবিতার line-এর যে অর্থ আছে তাহা অবশ্যই রাখিতে হইবে ; অধিকন্তু বিষয় অনুযায়ী নূতন জিনিস যোগ করা যাইতে পারে।

4. Expansion বা Amplification লেখার সময় প্রদত্ত মূল Sentence, Passage বা কবিতার line সম্বন্ধে নিম্নলিখিত ভাবে চিন্তা করিবে :—what (কি ?) why (কেন ?) how (কিরূপে ?), where (কোথায় ?) who (কে ?), when (কখন ?)। এইরূপ ভাবে চিন্তা করিয়া লিখিতে অভ্যাস করিলে Amplification বা Expansion লিখা অনেকটা সহজ হইবে।

III. Difference between a Substance and an Expansion :

ভাব-মূলক বাক্যের সম্প্রসারণকার্য (Expansion) সারাংশ লিখনের (Substance-writing) ঠিক বিপরীত। Substance লিখিবার সময় লেখকের অনেকগুলি ভাব (ideas) হইতে একটি কেন্দ্রস্থ ভাব (Central Idea) বা প্রধান ভাবগুলি বাছিয়া লইতে হয়; কিন্তু Expansion লিখার সময় সেই কেন্দ্রস্থ ভাবটিই দেওয়া হয়। সেই ভাবটি লেখকের কল্পনা ও চিন্তা অনুসারে বিস্তৃতভাবে প্রকাশ করিতে হয়।

SPECIMENS FOR EXPANSION

1. Honesty is the best policy :

Honesty is one of the noble qualities (মহৎ গুণ) of man. An honest man is honoured by all. He is honest in speech (কথা) and deed (কার্য). He always speaks the truth. He keeps company with honest men. He never adopts unfair means to become rich. He does not envy anybody. He is happy with his lot. Even wicked persons become good if they mix with honest men. But dishonest persons (অসাধু লোক) are not liked by good men. They may gain something by dishonest means (অসৎ উপায়ে), but they come to grief (দুঃখ পায়) in the long run. Honest men, on the other hand, are liked not only by their followmen but also loved by God. They get reward for their honesty and prosper (উন্নতি করা) in life.

2. Health is wealth :

Health is the most valuable possession (মূল্যবান সম্পত্তি) of man. A sound mind lives in a sound body. A healthy man can do a world of good to the world. He can work hard for the good of his land. He can earn money and help the poor if he likes. A healthy man is always cheerful. He can enjoy the joys of life. A man without health, on the other hand, finds life very dull (আনন্দহীন). With all his wealth and honour he finds no joy in life. He finds no chance (সুযোগ) even to do his ordinary duties. So he can do no good to the world. Health once lost, is hard to recover. So we should always observe the laws of health.

3. 'Heaven helps those who help themselves' :

Self-help (স্বাবলম্বন) means the habit of doing one's work oneself. It is the best help. It is one of the brightest jewels in the crown of life. Self-help is a virtue of great importance to man. It gives strength (শক্তি) to our powers and creates confidence (বিশ্বাস) in ourselves. Want of confidence in our own powers leads to failure in our life. Man's duty is to stand firm in the face of dangers and meet them with courage. This will make his work easier and success nearer. On the otherhand, if a man only prays to God for help and sits idle, his prayers will remain unanswered. So the right way of asking God's help is to do a work with a firm will and then to rely on divine mercy (ঐশ্বরীক করুণা). God helps him who helps himself. But the man who relies on others loses his claim to

God's help. So to gain success in life a man should make the best use of the powers that God has given him.

4. **'What there is a will, there is a way' :**

It is an English proverb. It means that repeated attempts end in success. A man can gain success in anything if he strives for it steadily. Life is not a bed of roses. It has many ups and downs. Our everyday life shows that a strong will can overcome all obstacles (বাধাবিপত্তি) of life. A man must not be afraid of dangers and difficulties. He must go on steadily with his work till it is a accomplished. Before his strong will difficulties vanish (অন্তর্হিত হয়) and he finds the right way to success. Indeed iron will is the golden key to the success of human beings. This proverb thus teaches us to be brave, industrious and patient (ধৈর্য্যশীল). It also teaches us to stick to our work, come what may.

5. **"Time that should enrich the noble mind,
Neglected, leaves a dreary waste behind."**

"Time and tide wait for none." It is true. Time goes on quickly never to come back. Once gone, it is gone for ever. Our life is made up of moments (মুহূর্ত). It is very short. But the mission of life is great. The world is a vast field of work (কর্মক্ষেত্র) where every man has to do some work. To kill time is to shorten life. We should not, therefore, spend a single moment in vain but should make the proper use of time. This will

help us to be happy, learned and great. We should bear in mind (মনে রাখা) that idleness is the worst of all evils. It is a great vice and a great danger. So an idleman can never prosper (উন্নতি করা) in life. It follows therefore that the right use of time makes a man successful, whereas to idle away time brings miseries upon a man. He thus finds this beautiful world as dreary and barren as a vast desert (বিশাল মরুভূমি).

Exercise

Expand the ideas contained in the following :—

1. 'A friend in need is a friend indeed.'
2. 'Union is strength.'
3. 'He prayeth well who loveth.
   Both man and bird and beast.'
4. 'Idleness is the burial of a living man.'
5. 'Misfortune never comes single.'
6. 'Industry is the mother of good luck.'
7. 'Slow and steady wins the race.'
8. 'Man does not live for himself alone.'
9. 'Learning is better than house and land.'
10. 'Death is better than dishonour.'
11. 'An idle brain is the devil's workshop.'
12. 'Make hay while the sun shines.'
13. 'Punctuality is the soul of business.'
14. 'No gains without pains.'
15. 'Fortune favours the brave.'

CHAPTER III

USES OF PHRASES

(পদ সমষ্টির ব্যবহার)

I. What is a Phrase ?

দুই বা ততোধিক word-এর সমষ্টি যদি একটি Part of Speech-এর মত ব্যবহৃত হয় এবং উহাদের Subject ও Finite Verb না থাকে তবে সেই পদ সমষ্টিকে **Phrase** (পদসমষ্টি) বলে। যথা—The man is **in front of** the house.

II. Kinds of Phrases—একটি Phrase-এ যে Part of Speechএর কাজ করে তদনুযায়ী Phraseএর নাম হইয়া থাকে। Phrase-কে প্রধানতঃ ছয়টী শ্রেণীতে ভাগ করা যায়। যথা—

1. Noun Phrase, 2. Adjective Phrase, 3. Adverb Phrase, 4. Verb Phrase, 5. Preposition Phrase, 6. Conjunction Phrase.

1. **Noun Phrase :** ইহা Noun-এর কাজ করে এবং Noun-এর মত Subject বা Object হইতে পারে ; যথা—

Flesh and blood (দেহ বা নিকট আত্মীয়)—*Flesh and blood* cannot pocket such an insult.

Weal and woe (সুখ-দুঃখ)—My friend stands by me in *weal and woe*.

Lover of one's country (দেশপ্রেমিক)—Netaji was a *lover* of his *country*.

Part and parcel (অবিচ্ছেদ্য অংশ)——Honesty is a *part and parcel* of a man's character.

Life and death (জীবন-মরণের ব্যাপার)—It was a matter of *life and death* with them.

2. **Adjective Phrase :** ইহা Adjectiveএর কাজ করে ; যথা—

Rich and poor—All men *rich and poor* loved Mahatmaji.

Of means (সঙ্গতি সম্পন্ন)—Mr. Roy is a man *of means.*

Without health (স্বাস্থ্যহীন)—A life *without health* is a burden.

Ill of or with (পীড়িত)—He is *ill of* or *with* fever.

At the breast (দুগ্ধপোষ্য শিশু)—An infant *at the breast* is loved by all

3. **Verb Phrase :** কয়েকটী Verb এর সহিত Adverb বা Preposition যুক্ত হইয়া Verb Phrase গঠিত হয় ; যথা—

Break down (ভাঙ্গিয়া পড়া)—He is *broken down* with grief.

Break out (হঠাৎ আবির্ভাব হওয়া)—Cholera has *broken out* in Calcutta.

Bring about (ঘটান)—He has *brought about* his own ruin.

Bring up (লালন পালন করা)—The nurse *brought up* this child.

Call at (to visit a place)—I shall *call at* your house tomorrow.

Call in (ডাকিয়া আনা)—He *called in* a doctor.

Come by (পাওয়া)— How did you *come by* this book ?

Come about (ঘটা)— How did all this *come about* ?

Fall out (কলহ করা)— Do not *fall out* with your friends.

Get at (পাওয়া)— He could not *get at* the fruits.

Give up (ত্যাগ করা)— *Give up* evil company.

Give out (প্রকাশ করা)— He *gave out* the secret of his enemy.

Look after (তত্ত্বাবধান করা)—The mother *looks after* her baby.

Look for (আশা করা)—I am *looking for* a job.

Make out (বুঝা)—I cannot *make out* the meaning of your talk.

Make up (পূরণ করা)—I shall try to *make up* your loss.

Put on (পরিধান করা)—*Put on* your clothes.

Put out (নির্বাপিত করা)—*Put out* the light.

Put off (খুলিয়া ফেলা)—*Put off* your clothes.

Put up with (সহ্য করা)—He could not *put up with* this insult.

Set in (আরম্ভ হওয়া)—The rains have *set in*.

Set out (যাত্রা করা)—We *set out* for Delhi.

Set up (স্থাপন করা)—This gentleman has *set up* a hospital.

Set apart (পৃথক করিয়া রাখা)—He *set apart* a portion of his money for charity.

Take place (ঘটা)—This incident *took place* long ago.

Take down (লেখা)—He *took down* my name and address.

Take part in (যোগদান করা)—Will you *take part in* the function ?

Exercise

Make sentences of your own with the following phrases.—

Call at, come by, of means, fall out, get at, make up, give up, look at, put out, set out, put up with, take down, part and parcel, bring about, make up.

CHAPTER IV

IDIOMS (*with reference to texts only*)

Above all (প্রধানতঃ)—He is, *above all*, a philosopher.

All in all (সর্বেসর্বা)—The manager is *all in all* in the office.

All but (প্রায়)—He is *all but* ruined.

At home (দক্ষ)—He is quite *at home* in Hindi.

At stake (বিপন্ন)—His life is *at stake*.

Bag and baggage (তল্পিতল্পাসহ)—The English had to quit India *bag and baggage*.

By and by (শীঘ্র)—You will feel better *by and by*.

By dint of (সাহায্যে)—He succeeded *by dint of* industry.

Burning question (প্রধান সমস্যা)—Free Primary Education is the *burning question* of the day.

Bed of roses (আরামদায়ক অবস্থা)—Human life is not a *bed of roses*.

Fall flat (ব্যর্থ হওয়া)—His speech *fell flat* on the audience.

Heart and soul (প্রাণপণে)—He tried *heart and soul* to win the prize.

Hue and cry (সোরগোল)—He heard a *hue and cry* in the street.

In a fix (সমস্যায়)—I am *in a fix* and want your guidance.

In a word (সংক্ষেপে)—Tell me *in a word* what you want.

In search of (অন্বেষণে)—He went to the town *in search of* a job.

In spite of (সত্ত্বেও)—*In spite of* hard labour, he failed in life.

In vogue (প্রচলিত)—*The Sati* (সতীদাহ প্রথা) is no longer *in vogue.*

Life and soul (প্রধান অবলম্বন)—He is the *life and soul* of the family.

Now and then (মাঝে-মাঝে)—Please write to me *now and then.*

Null and void (বাতিল)—The document has become *null and void.*

On the eve of (প্রারম্ভে)—We shall go home *on the eve of* Durga Puja.

Open secret (সকলের জানা কথা)—It is *an open secret* that the man is a rogue.

Out of pocket (রিক্তহস্ত)—He is *out of pocket* now.

Up and doing (তৎপর)—We should be *up and doing* to succeed in life.

Ups and downs (উত্থান ও পতন)—There are many *ups and downs* in a man's life.

Exercise

Make sentences of your own with the following idioms :—

All in all, heart and soul, out of pocket, fall flat, hue and cry, bag and baggage, bed of roses, in search of, life and soul, in a word, open secret.

CHAPTER V

USES OF PREPOSITIONS

A. Some Common Prepositions

1. **At, in** : নির্দিষ্ট সময় বা ছোট স্থান বুঝাইতে *at* এবং বেশী সময় ও বড় স্থান বুঝাইতে *in* বসে ; যথা—

Sishir will come **at** 5 P.M.
I was born **at** Keora.
He came **in** the morning.
Kanu lives **in** Bombay.

2. **In, into** : কোনও স্থানের ভিতরে অবস্থিতি বুঝাইলে *in* এবং স্থান বা অবস্থানের পরিবর্তন বুঝাইলে *into* বসে ; যথা—

The girl is **in** the class.
He went **into** the class.

3. **By, with** : 'দ্বারা' অর্থে ব্যক্তির (agent-এর) পূর্বে *by* এবং বস্তুর (instrument এর) পূর্বে *with* ব্যবহৃত হয় ; যথা—

He was killed **by** the tiger.
I killed the snake **with** a stick.

4. **After, in** : অতীতকালে ব্যাপক সময়ের পূর্বে *after* এবং ভবিষ্যৎকালে সময়ের পূর্বে *in* বসে ; যথা —

They came back **after** a month.
They will come **in** a month.

5. **Between, among** : সাধারণতঃ 'দুইটির মধ্যে' বুঝাইতে *between* এবং 'দুই-এর বেশীর মধ্যে' বুঝাইতে '*among*' ব্যবহৃত হয় ; যথা—

Divide these oranges **between** two boys.
Divide those oranges **among** three boys.

6. **Within, before** : 'নির্দিষ্ট সময়' বুঝাইতে '*before*' এবং ' ব্যাপক সময়' বুঝাইতে *within* ব্যবহৃত হয় যথা—

Bulu will come here **before** 2 P.M.
Ranu is expected here **within** a week.

7. **For, since :** 'সময়ের ব্যাপকতা' বুঝাইতে *for* এবং 'কোন নির্দিষ্ট সময় হইতে আরম্ভ' এই অর্থে *since* বসে ; যথা—

I have been ill **for** five days.
I have been ill **since** Sunday.

8. **Since, from :** উভয়ে 'নির্দিষ্ট সময় বাচক' (point of time শব্দের পূর্বে বসে। কিন্তু **অতীতকালে** *since* এবং **বর্তমান ও ভবিষ্যৎকালে** *from* ব্যবহৃত হয়।

Since-এর পূর্বে Verb-এর কোন রকম Perfect Tense ব্যবহৃত হয় ; কিন্তু from-এর বেলায় এইরূপ কোন নির্দিষ্ট নিয়ম নাই ; যথা—

He has been suffering from fever **since** Monday last.
He has been in Calcutta **from** Sunday.
He will live here **from** the 5th March.

B. **Appropriate Prepositions.**

কতকগুলি Noun, Adjective, Adverb ও Verbএর পর বিশেষ বিশেষ Preposition ব্যবহৃত হয়। এইরূপ বিশেষভাবে প্রযুক্ত এবং ব্যবহৃত Prepositionকে **Appropriate Preposition** বলে। নিম্নে সচরাচর প্রচলিত কতকগুলি Appropriate Preposition sentenceএ ব্যবহার করিয়া দেখান হইল—

Agree (সম্মত হওয়া) **with** a person—I *agree with* you in this matter.

Agree (সম্মত হওয়া) **to** a proposal—He *agreed to* my proposal.

Anxious (চিন্তিত) **for**—My mother is *anxious for* me.

Appeal (আবেদন করা) **to** a person **for** help—He *appealed to* me *for* help.

Ask (চাওয়া বা যাচ্ঞা করা) a person *for* a thing, a thing **of** a person—He *asked* me *for* help.
He *asked* help *of* me.

Blind **of** an eye ; **to** a fault—He is *blind of* an eye. He is *blind* (উদাসীন) **to** his son's faults.

Believe (বিশ্বাস করা) **in**—I *believe in* your words.

Boast (অহঙ্কার করা) **of**—Do not *boast of* your wealth.

Common (সাধারণ) **to**—Death is *common* **to** all.

Content (তৃপ্ত) **with**—He is *contented* **with** his lot.

Deal (ব্যবহার করা) **with** a person—He *deals* kindly *with* us.

Deal (কারবার করা) **in** a thing—He *deals in* tea.

Due **to** (নিমিত্ত)—His weakness is *due to* his old age.

Eager (আগ্রহান্বিত)**for**—He is not *eager for* fame.

Fond (প্রিয়) **of**—Bani is *fond of* sweets.

Fit (উপযুক্ত) **for**—He is not *fit for* the post.

Glad (আহ্লাদিত) **of** help ; **at** success—I am *glad of* your help. I am *glad at* his success in life.

Hope **of**—I have *hope of* success. (Noun)

Hope **for**—I *hope for* success in life. (Verb)

Innocent (নির্দোষ) **of**—He is quite *innocent of* this matter.

Inform (জানান) **of**—He *informed* the police *of* the theft.

Jest (বিদ্রূপ করা) **at**—Do not *jest at* a lame man.

Live **at, in, by, on**—He *lives at* Contai *in* the district of Midnapore *by* selling books. The cow *lives on* grass.

Owing **to** (বশতঃ)—He could not attend school *owing to* fever.

Proud (গর্বিত) **of**—He is not *proud of* his wealth.

Rely (নির্ভর করা) *on*—I *rely on* your words.

Rob (লুণ্ঠন করা) a person *of* a thing—This man robbed me *of* my purse.

Start (যাত্রা করা) *for*—He *starts for* Calcutta.

Send *for* (ডাকিয়া পাঠান)—*Send for* a doctor at once.

Sure (নিশ্চিত) *of*—He is *sure* of his success in life.

Tired (ক্লান্ত, বিরক্ত) *of*—I am *tired of* long waiting.

Used *to* (অভ্যস্ত)—I am not *used to* long walking.

Vote (ভোট দেওয়া) *for*—He *voted for* the congress.

Wait(অপেক্ষা করা) *for*—He *waited for* me.

Wish (ইচ্ছা করা) *for*—I do not *wish for* wealth.

Exercise

1. **Show the difference in the uses of following prepositions :—**

In, at ; by, with ; after, in ; between, among ; from, since ; within, before.

2. **Fill up the blanks with Appropriate Prepositions :—**

(a) We cannot rely—this man. (b) He is blind—an eye, but blind—his son's faults. (c) He is fit—the post. (d) He is proud—his riches. (e) He deals—rice, but deals roughly—other men. (f) Ram lives—Nangi—the district of 24-Parganas—selling tea. (g) He is anxious—his son. (h) He agreed—his friend—his proposal. (i) He hopes—success. (j) Send—the man.

CHAPTER VI

A GARDEN OF BEAUTIFUL THINGS

1. "Speech is silver but, silence is golden."
2. "Every man is the architect of his own fate."
3. "Failures are pillars of success."
4. "Coming events cast their shadows before."
5. "Give everyman thy ear, but a few thy voice."
6. "Pride goeth before destruction."
7. "A little learning is a dangerous thing."
8. "Cut your coat according to your cloth."
9. "Do good to them that hate you."
10. "Honour and shame from no condition rise ;
Act well your part, there all the honour lies."
11. "Nothing succeds like success."
12. "Fools rush in where angels fear to tread."
13. "Misfortune never comes single."
14. "What God wills, no frost can kill."
15. "The crown and glory of life is character."
16. "Uneasy lies the head that wears a crown."
17. "Slow rises worth by poverty depressed."
18. "Better three hours too soon than a minute too late."
19. "Act, act, in the living present !
Heart within, and God overhead."
20. "Be not wise in thine own eyes."
21. "How far that little candle throws his beams !
So shines a good deed in a naughty world."
22. "Let bygones be bygones."
23. "Absence of occupation is not rest,
A mind quite vacant is a mind distressed."
24. "The good we do to-day becomes the happiness of to-morrow".
25. "Lives of great men all remind us,
We can make our lives sublime."

THE END.